

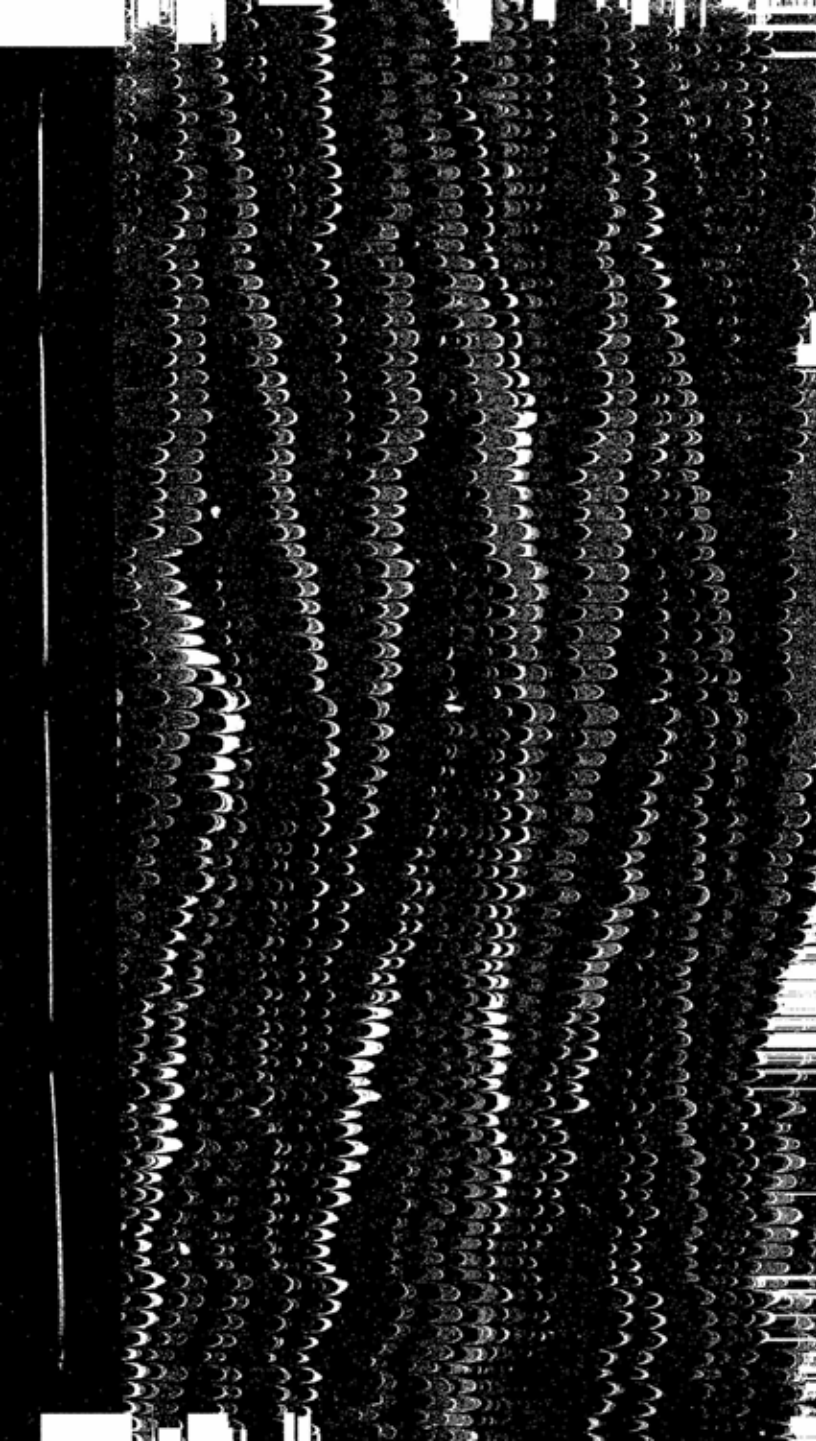
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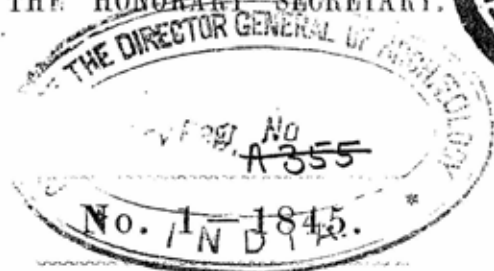
CEYLON BRANCH

OF

THE ROYAL ASIATIC SOCIETY.

EDITED BY

THE HONORARY SECRETARY.



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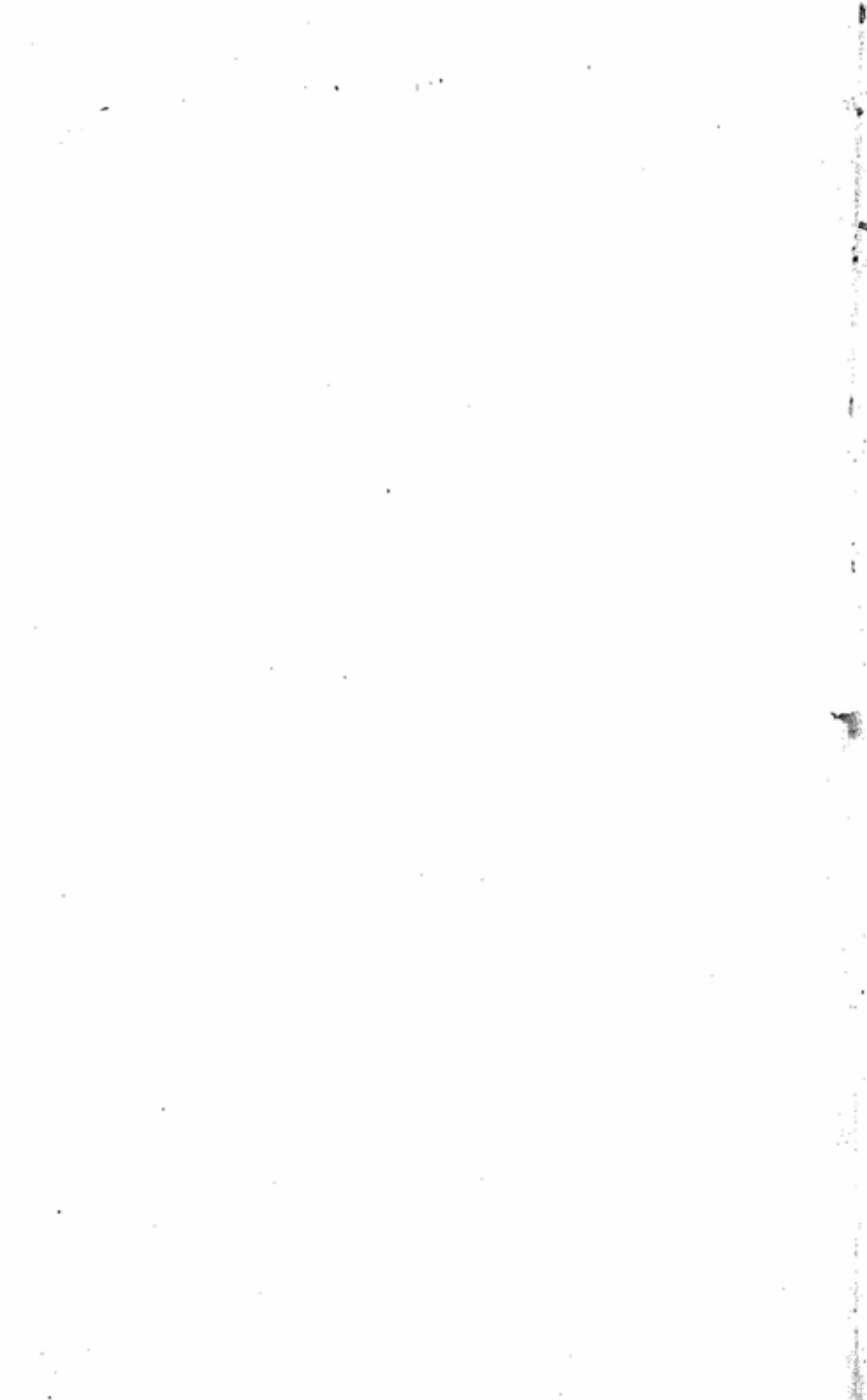
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CEYLON BRANCH,
ROYAL ASIATIC SOCIETY.

RULES AND REGULATIONS OF THE SOCIETY, AS AMENDED
FROM THE FIRST MEETING, FEBRUARY 7, 1845.

1st—That a Society be formed to institute and promote inquiries into the History, Religion, Literature, Arts, and Natural Philosophy of Ceylon, together with the social condition of its present and former inhabitants.

2nd—That the Society be designated the Asiatic Society of Ceylon.

3rd—That a correspondence be opened with the Royal Asiatic Society of Great Britain and Ireland, with a view to its becoming a Branch of that Society.

4th—That every Member of the Society do pay an admission fee of half a guinea, and an annual subscription of one guinea.

5th—The Office-Bearers of the Society shall be a President, Vice-President, Librarian, Treasurer, and Secretary, appointed from time to time by open vote at some General Meeting of the Society.

6th—The affairs of the Society shall be managed by a Committee of five Members, in addition to Office-Bearers, elected in like manner, but subject always to the rules and regulations passed at General Meetings—three to form a quorum.

7th—Any person who may desire to become a Member of the Society shall be proposed and seconded by Members at a General Meeting, and be elected by ballot at the next General Meeting; no person being considered as elected unless he has in his favour two-thirds of the votes given.

8th—A General Meeting of the Society shall be held quarterly, namely, in the first week of the months of February, May, August, and November, and at such other times as may be determined by the Committee—notice of the day of Meeting, and of the subjects to be brought forward, to be given by the Secretary; and no Meetings of the Society shall be held, nor any business transacted, but after such notice given.

9th—All Papers and other communications to the Society shall be read and submitted at a General Meeting by some Members of the Society, except in the case of communications being received from

individuals not Members, when, if the Meeting think fit, they shall be read by the author.

10th—All Papers and other communications to the Society read at any General Meeting shall be open to free discussion.

11th—No Paper read before the Society shall be printed in the Transactions of the Society (unless by a special vote of the General Meeting) until the Meeting next following that on which it was read, when it shall be decided by a vote, taken on each Paper separately, whether it shall be printed in the Journal of the Society or be kept among its MS. records, or returned to the author if he should desire it—the vote to be by ballot.

12th—Every Member of the Society has the privilege of introducing, either personally or by a card, one or two visitors at any General Meeting.

MEMBERS AND OFFICE-BEARERS OF THE SOCIETY.

Patron.—His Excellency Lieutenant-General Sir Colin Campbell, K.C.B., &c., Governor of Ceylon.

Vice-Patrons.—The Hon. Sir Anthony Oliphant, Kt., Chief Justice of Ceylon ; The Right Rev. Dr. Chapman, Bishop of Colombo ;
The Hon. Sir J. Emerson Tennent, Kt., Colonial Secretary.

President.—The Hon. Mr. Justice Stark.

Vice-President.—The Rev. J. G. Macvicar, D.D.

Treasurer and Librarian.—J. Capper, Esq.

Secretary.—W. Knighton, Esq.

LIST OF MEMBERS.

Anstruther, The Hon. P.	Hicks, W. F., Esq.
Bailey, The Venerable Archdeacon.	Kessen, The Rev. A., A.B.
Bailey, J. B. H., Esq.	Knighton, W., Esq.
Braybrooke, John, Esq.	Lee, George, Esq.
Bridgenall, The Rev. W.	Lister, S., Esq.
Bessell, Hulme, Esq.	Maclean, Capt. George.
Capper, John, Esq.	Macvicar, The Rev. J. G., D.D.
Chapman, The Right Rev. Dr., Bishop of Colombo.	Maberly, Lieut. E.
Dalziel, John, Esq., J.P.	Murdoch, J., Esq.
Davey, J. G., Esq., M.D.	Mooyaart, J. N., Esq.
Emerson Tennent, The Hon. Sir J.	Moir, Strattan, Esq.
Gardiner, G., Esq., F.L.S.	Oliphant, The Hon. Sir A., Chief Justice.
Gogerly, The Rev. D. J.	Palm, The Rev. J. D.
Green, W., Esq.	Powell, The Rev. H.
Gygax, Rodolph, Esq.	Stark, The Hon. Mr. Justice.
Haslem, The Rev. J. F., A.B.	Templeton, R., Esq.
Hardy, The Rev. R. S.	Thwaites, J., Esq., M.D.

REPORT

OF

THE COMMITTEE OF MANAGEMENT FOR 1845.

YOUR Committee have to report favourably of the Society's progress during the past year, which may be considered the first of its existence. The number of new Members who have joined, the interest shown by various other literary Societies in its progress, and the many valuable literary contributions which the Society has received during the past year from many of its Members—all lead your Committee to hope that in future years the Society will proceed as favourably from youth to maturity, as it has done from infancy to youth.

Your Committee anticipate that the incorporation of your Society with the Royal Asiatic Society of Great Britain and Ireland has already taken place, and they now only wait for a communication from London to that effect (see Correspondence A). Arrangements have been made for the publication of the Society's Journal, which it is hoped will in future appear regularly every half-year, or more frequently should sufficient materials be presented; and while noticing this your Committee would again express their sense of the liberality of the local Government, in printing the Papers of the Society and affording it accommodation for its Meetings.

To the Bengal Asiatic Society your Committee have presented, on the part of your Society, their best thanks for the donation made by it of a series of the Asiatic Researches, and a complete set of the Journal of that Society. These books form a very valuable accession to your Society's Library (see Correspondence B).

From the Treasurer's statement of the funds of the Society it appears that a balance remained in his hands at the close of last year, which, together with the subscriptions for the ensuing year, will, it is hoped, be amply sufficient to meet all necessary expenses; yet, as the necessity for expending a portion of the Society's income in adding new works on Oriental literature to its Library is manifest, the necessity is also plain for increased aid in the way of donations and subscriptions to the Society.

In conclusion, your Committee trust they may anticipate for the Ceylon Branch of the Royal Asiatic Society a long course of prosperity and usefulness, and that it will be instrumental in adding to the stores of knowledge which are now being daily acquired respecting Asia and Ceylon, and conducing to the development of the resources of the Island.

CORRESPONDENCE A.

No. 1.

Colombo, March 12, 1845.

SIR,—I AM directed to acquaint you that a Society has recently been formed here under the name of the Asiatic Society of Ceylon, and to enclose a copy of the Rules and Regulations of the Society, and a list of the present Members, with a request that you will lay the same before the Royal Asiatic Society.

This letter and these documents are transmitted to you in pursuance of the third resolution of the Meeting held on the 7th ultimo, whereby it was agreed that a correspondence be forthwith opened with the Royal Asiatic Society, with a view to the present Association becoming a Branch of that Society; and I am to request you will have the goodness to inform me, at your earliest convenience, on what terms the incorporation of the Asiatic Society of Ceylon with the Royal Asiatic Society of Great Britain and Ireland, as a Branch thereof, may be effected.

The Committee observe from the Regulations of the Royal Asiatic Society, that the Bombay Asiatic Society and the Madras Literary and Scientific Association are incorporated with that Society, and the Members constituted Non-Resident Members, without (as the Committee understand) any payment whatever to the Royal Asiatic Society, and I may here express a hope that the incorporation in the present case may be effected in the same way.

I have the honour to be, Sir,

&c. &c.

(Signed) W. KNIGHTON,

R. CLARKE, Esq.,

Secretary.

Secretary, Royal Asiatic Society.

(Here follow the Rules and Regulations of the Society, with a List of the Members, as given above.)

No. 2.

THE ROYAL ASIATIC SOCIETY OF GREAT BRITAIN
AND IRELAND.

14, Grafton street, Bond street,
London, August 14, 1845.

SIR,—I HAVE the honour to acknowledge the receipt of your letter of the 12th March, announcing the formation of an Asiatic Society of Ceylon, and requesting to be informed on what terms the incorporation of that Society may be effected, so as to become a Branch of the Royal Asiatic Society of Great Britain and Ireland.

Your letter was laid before the Council, by whom the information which it imparted was received with the highest satisfaction. The annexation of so valuable a body, exercising its influence and its energies in extending our knowledge of the history and antiquities, the inhabitants and the usages, the natural history and topography of Ceylon, cannot but be highly welcome to the Society, before whom the

proposition will be formally laid upon our receiving your official acceptance of the terms of union.

Those terms would be similar to those agreed upon for the Branch Societies of Madras and Bombay, as contained in Articles X. to XVII., inclusive, of the Society's regulations, a copy of which is enclosed, and of your acceptance, of which you will please to furnish me with early information, that the regular incorporation may be proposed at the first Meeting in the ensuing Session, in November next.

Should the Branch Society desire to avoid the expense of printing a Journal or Transactions, the Royal Asiatic Society will be happy to print such Papers as they may forward for that purpose, as communications from the Branch Society of Ceylon.

For the information and guidance of the Ceylon Society I beg to add the following enclosures :—

- (1) Rules of the Royal Asiatic Society.
- (2) Rules of the Oriental Translation Fund.
- (3) List of Works printed by the Oriental Translation Fund.
- (4) Desiderata and Inquiries connected with Madras and Bombay.
- (5) Twenty-second Annual Report of the Royal Asiatic Society.
- (6) The Original Prospectus of the Society.

I have the honour to be, Sir,

&c. &c.

(Signed) R. CLARKE,
Hon. Secretary.

To WILLIAM KNIGHTON, Esq.,
Secretary to the Asiatic Society of Ceylon.

No. 3.

Colombo, October 12, 1845.

SIR,—I AM directed by the Committee of Management of the Asiatic Society of Ceylon to acknowledge the receipt of

your letter of August 14 last, and to convey to you, on behalf of our Society, their acceptance of the proposed terms of union. Our Society has lost no time in replying to your communication, and trust that their acceptance of the terms of union, as contained in this letter, may reach you sufficiently early to allow of the regular incorporation being proposed "at the first Meeting in the ensuing Session, in November next," to which you refer.

With respect to the printing of the Society's Transactions, the Committee have great pleasure in being able to inform you that the Ceylon Government has liberally consented to print its Papers, and that they therefore do not think it necessary at present to avail themselves of the kind offer of the Royal Asiatic Society as contained in your letter, and for which offer they present, on the part of the Society, their best thanks.

I have also the honour to acknowledge the receipt of the pamphlets sent by you for our information, and I am directed to convey to you the Society's thanks for the same.

I have the honour, &c.,
(Signed) W. KNIGHTON,
Hon. Secretary.

R. CLARKE, Esq.,
Honorary Secretary, Royal Asiatic
Society, London.

CORRESPONDENCE B.

No. 1.

Colombo, August 18, 1845.

SIR,—I AM directed by the Committee of Management of the Ceylon Asiatic Society to inform you that an Asiatic Society has lately been formed in this Island, and to order

for its use the number of the Journal of the Bengal Asiatic Society for the present year, together with the succeeding parts as they are issued.

I have the honour to be, Sir,
Your very obedient Servant,
(Signed) W. KNIGHTON,
Secretary.

To the SECRETARY, Bengal Asiatic Society, Calcutta.

No. 2.

Calcutta, October 20, 1845.

SIR,—I AM directed to acknowledge the due receipt of your letter of August 18, and to state that the Asiatic Society of Bengal anticipates with great pleasure the advantages which it, and the cause of Oriental Science and Literature, may derive from the co-operation of its fellow labourers in Ceylon.

Desirous of advancing as much as possible your views, I am directed, Sir, further to say that the Asiatic Society begs to offer for your Library a complete set of its Researches, and another of its Journal, which will also in future be transmitted to you as published, free of any cost but that of carriage. You will receive a case containing them with the present steamer, and we shall be obliged by your indicating by what channel you prefer our future despatches to be sent.

I am, Sir,
Your obedient Servant,
(Signed) J. TORRENS,
Vice-President of the Asiatic Society.

The SECRETARY, Ceylon Asiatic Society.

List of a set of Asiatic Researches, and complete set of Journals, presented to the Asiatic Society of Ceylon by the Asiatic Society of Bengal :—

1 set Asiatic Researches, vols. 13 to 20 ^o			...	8 vols.
with Index 1			...	1
				<hr/> 9 vols.
1st Vol. ...	Journal of the Asiatic Society		Jan. to Dec. 1832	
2nd Vol. ...	do. do.		Jan. to Dec. 1833	
3rd Vol. ...	do. do.		Jan. to Dec. 1834	
4th Vol. ...	do. do.		Jan. to Dec. 1835	
5th Vol. ...	do. do.		Jan. to Dec. 1836	
6th Vol. ...	do. do.		Jan. to Dec. 1837	
7th Vol. ...	do. do.		Jan. to Dec. 1838	
8th Vol. ...	do. do.		Jan. to Dec. 1839	
9th Vol. ...	do. do.		Jan. to Dec. 1840	
10th Vol. ..	do. do.		Jan. to Dec. 1841	
11th Vol. ...	do. do.		Jan. to Dec. 1842	
12th Vol. ...	do. do.		Jan. to Dec. 1843	
13th Vol. ...	do. do.		Jan. to Dec. 1844	
14th Vol. ...	do. do.		Parts 1st Jan. to June, 1845.	

(Signed) H. PEDDINGTON,
Sub-Secretary, Asiatic Society.

No. 3.

Ceylon Branch, Royal Asiatic Society,
Colombo, January 4, 1846.

SIR,—I AM directed by the Committee of Management of the Ceylon Branch of the Royal Asiatic Society to acknowledge the receipt of your letter of October 20 last, as also of the case of books per brig "Emerald," containing sets of the Asiatic Researches and of the Journal of the Asiatic Society of Bengal, for all which I am directed to convey to you the best thanks of our Society.

* NOTE.—Our present stock in India does not contain any of the earlier volumes 1 to 12, but a supply is expected back from England, from which the set will be completed, if possible.

It gives our Society great pleasure to find itself engaged in co-operation with a body so distinguished by its success in Oriental Researches as the Asiatic Society of Bengal, and it is our hope that the anticipations expressed in your letter may not be disappointed.

I have, &c.,

The SECRETARY,

Asiatic Society of Bengal, Calcutta.

(Signed) W. KNIGHTON,

Secretary.

LIST OF BOOKS PRESENTED TO THE SOCIETY'S LIBRARY,
WITH THE DONORS' NAMES.

Asiatic Researches	...	8 vols. 4to.—Bengal Asiatic Society.
Ceylon Magazine	...	1 " 8vo.—The Editor.
Ceylon Gazetteer	...	1 " 8vo.—J. B. H. Bailey, Esq.
"Christa Saphitá," translated into Siphalese	...	1 " 8vo.—The Rev. J. F. Haslam.
Clough's Páli Grammar	...	1 " 8vo.—The Rev. A. Kessen.
De Vita Pythagoræ (Jamblich)	1 " 4to.—The Rev. Dr. Macvicar.	
Dissertation on the Characters and sounds of the Chinese Language	...	1 " 4to.— do.
Dissertation on the Languages, &c., of the East...	...	1 " 8vo.— do.
Friend	...	5 " 12mo.—The Rev. R. S. Hardy.
Hindustáni Grammar	...	1 " 8vo.—The Rev. B. Bailey.
Hindustáni (Pennant's), 2 vols. in	...	1 " 4to.—The Rev. D. J. Gogerly.
History of Ceylon...	...	1 " 8vo.—W. Knighton, Esq.
Journal, Bengal Asiatic Society	14 " 8vo.—Bengal Asiatic Society.	
Lapká Nidhána	...	4 " 12mo.—The Rev. R. S. Hardy.
Malabar and English Dictionary	1 " 4to.—The Rev. Dr. Macvicar.	
Malabar and English Dictionary	1 " 4to.—The Rev. A. Kessen.	
Penal Code of India	...	1 " folio—G. Lee, Esq.
Report on Egypt and China	...	1 " do.
Rattler's Tamil and English Dictionary	...	2 " 4to.—The Rev. B. Bailey.
Richardson's Persian and Arabic Dictionary	...	1 " 8vo.— do.
Specimens of Arabic and Persian Poetry	...	1 " do.
Saphitá of the Rîg-Véda	...	1 " 4to.—The Rev. Dr. Macvicar.
Shakespear's Hindustani Grammar	...	1 " 4to.—Hon. Mr. Justice Stark.
Vie des Gouverneurs des Etablissements Hollandois aux Indes	...	1 " 4to.—G. Lee, Esq.
Vocabulary of Persian	...	1 " 8vo.—The Rev. B. Bailey.

ADDRESS

BY THE HON. MR. JUSTICE STARK, DELIVERED AT THE
OPENING OF THE GENERAL MEETING OF THE ASIATIC
SOCIETY OF CEYLON, THURSDAY, MAY 1, 1845.

I HAVE to congratulate you on this, which may be regarded as the *first* General Meeting of the ASIATIC SOCIETY OF CEYLON, and, agreeably to the wish which was expressed in the Committee, I will take this opportunity of explaining the nature and object of the Society.

Its general aim has been properly enough stated to be this, namely, to do for Ceylon what Societies known by the same designation have already done for Bombay and Bengal. But more particularly, the design of the Society is to institute and promote inquiries into the history, religion, literature, arts, and social condition of the present and former inhabitants of this Island, with its geology and mineralogy, its climate and meteorology, its botany and zoology.

Such an association is plainly calculated to effect much good : it was wanted here—and in furthering its purposes all may co-operate—the man of science and the man of business, the statist, the antiquarian, the philanthropist.

Let us attend for a little to the several objects of the Society in their order. And, first, the *history* of the Island. What a field does not this present as we move up the stream of time ? its English, Dutch, and Portuguese, with the influence of each respectively on the native population and on the Colony ; its Malabars, and the Malabar line of rulers, their origin and policy ; the Singhalese, the character of their invasion of the Island, and its connection with Buddha and the Buddhist faith,—for it is particularly noticed, that the son of Sigha landed here the day of Buddha's death, and

subdued or drove into the jungle the snake and demon worshippers then inhabiting the place; the outcast Roḍiyás; the Vēddás, by which last we are indeed led into the woods and jungle, where we lose altogether the track of human population. For who are the Vēddás, and whence came they? We see the tide of population, and can mark the progress of political power towards the WEST—from Mount Ararat to Babylon, and thence to Nineveh, Palestine, and Phœnicia, Greece, Rome, France, England—like the encampments of the children of Israel on their way to the Holy Land, resting and moving according as the symbol of the divine presence rested or advanced—or rather, like the sons of Jesse brought up in succession before the prophet, and still dismissed with the words “Neither hath the LORD chosen this.” For when with the fate of the nations whose glory has departed from them, we place in corresponding columns (like the handwriting on the wall before the impious Belshazzar) their depravity and irreligion—as exhibited to us in the denunciations of the prophets, the visions of Ezekiel, the comedies of Aristophanes, the satires of Juvenal, and the writings of Voltaire and the Holbach coterie of atheists: when, I say, we thus place together the character of a people and their ultimate fate, we perceive something of the great principles of Providence—the philosophy of history—and unavoidable proofs of the declaration of the Psalmist, “Verily there is a God that judgeth in the earth.” But of the progress of population and political power in the EAST we know comparatively little, nor can we connect together the languages of Asia as we can the languages of Europe.

Thus much as to the history of the Island, my purpose on the present occasion being only to explain the nature and objects of the Society, and in doing this, to state the leading topics which will arise for future discussion.

In considering the *religion* of the people, Buddhism will, of course, engage attention, but besides inquiries into the historical facts connected with that religion, I hope to hear from some Member of the Society, a disquisition on the

prominent doctrine of Transmigration, with a view to determine whether it is not after all but a philosophical attempt to account for the existence of evil in the world. If such were the case, the doctrine would naturally become associated with astrology, fatalism, and a sullen indifference : with astrology, and its horoscopes of nativity in lieu of a Biography and Table of the events of a former life, of which there was no record ; and on failure or in aid of that prop, then destiny or fate, together with a Nirvāna or heaven of apathy in which the soul would lie like an exhausted fire, glad to give up life itself to be delivered from responsibility and retribution. But without entering farther into this here, let me observe that the religious habits of the Siphalese present a fine moral lesson to mankind. I say the religious habits, not the mere religion of the Siphalese. For while in their religion they seem to feel with us all, that there is some absolute standard of right and wrong independent and irrespective of local notions, they show in their dewales, vows, and superstitious observances, that there is in every breast a sense of having done wrong, and that all have need of a propitiation and atonement.

With respect to the *literature, arts, and social condition* of the people, there is much to ascertain ; but as I stated on a former occasion, I anticipate from the establishment of the present Society two beneficial results. In the first place, the Society will collect the scattered rays of information possessed by different individuals, and make them bear with effect on the above and other topics of interest ; and in the second place, it will tend to raise up and encourage a literary and scientific spirit, so sadly wanting in the Island. Hitherto there has been a great deficiency of statistical information available to the general public ; though we doubt not there is much valuable data in the hands of Government. But as all such information would be of advantage in some particular or other to every class of the community, it is earnestly to be hoped that means will be taken to have it published, so as to enable individuals to apply the facts

collected, and employ their means and energies in the most economical and beneficial way, and in the most profitable channels. The value of documents of this kind, however, depends altogether on the accuracy of the facts collected; and in that view, I am inclined to think much of the so-called statistical information referred to is of little value. If such is the case, every contribution in statistics will be all the more acceptable, and it should be known that even local information is important: the state of crime, with its character and amount as compared with former periods and with the population, and as compared also with the nature and extent of education on the one hand and punishment on the other; the increment or decrease of the several races, Moors, Malabars, and Siphalese; the nature of caste here and its effect in determining the occupations of individuals; the state of trade, and the different character of mechanical skill in different places of the Island, with the probable causes of those peculiarities; the wages of labour; the price of provisions; and whatever else will tend to illustrate the moral, intellectual, or social condition of any part of the population. And here I may be permitted to observe, that not only shall we be happy to receive translations of native works, to be published if thought fit in the usual course of the Society's Transactions, but where circumstances appear to call for it, the Society will assist in printing or translating any literary or scientific work of value falling within the range of the Society's labours, so far as its means will allow.

Inquiries into the *geology* and *mineralogy* of the Island, its *climate* and *meteorology*, its *botany* and *zoology*, must be, as similar investigations everywhere are, full of interest: geology, which unfolds the book of nature, and shows in the successive strata the progress of creation; climate, or the fitness and adaptation of a place for life and vital energy; organised or living beings and the modes of growth, exemplified in one form in *vegetables*, which grow progressively from their roots by evolution or shooting out of new external

parts, and in another form in *animals*, which grow by enlargement and maturity of the original parts; the three great classes of the vegetable kingdom, and the series of animal life according to the degree of development of the common plan or principle on which all are modelled, with such occasional modifications of that common principle, as while they evince the infinite resources of the creating power, and show the nicest differences of exquisite mechanism, fill up as it were all time and all space with life and action; and the beautiful harmony which subsists throughout, giving to every creature a remarkable propriety and consistency of being, and, as the series ascends, a sort of relative perfection. Investigations such as these can never cease to be engaging, and when they are conducted with a reference to the great Creator and maintainer of all, they must improve both the heart and the mind. Such inquiries also have an interest peculiar to themselves,—they tell upon the business of life, our health, our wealth, our comforts,—and are, in consequence, likely to attract the attention of a considerable proportion of the Members. Communications on these subjects are indeed anxiously desired—they will give a practical character to the operations of the Society, extend the sphere of its influence, and conduce to the development of the resources of the Island.

And if there is any one who would willingly come forward as the friend of the Society, but is unacquainted with the technicalities of science and the set words of art, I say, let him lay these aside, as David did the armour of Saul, and let him send his communications in the way he is most familiar with.

From what has been said it will be evident that the present Society does not profess to look beyond the Island, or to regard literature and the arts otherwise than as they affect the Island. This circumstance will, I think, impart to the Society a unity of character and singleness of purpose, favourable at once to its usefulness and permanence; and it may be, that as every bone of every animal gives some indications of

the general form and organisation, and these again point out its character, habits, and place, so a like relationship may exist among the several parts of the physical world and of the universe,—demonstrating the hand of HIM, who in the expressive language of scripture, put the mountains in scales and the hills in a balance, and weighed the waters by measure.

Such is the view I take of this Society, its nature and objects; and so viewing it, I trust I may be allowed to express a confident hope that it will receive a general and cordial support.

ON BUDDHISM. ✓

By the Rev. D. J. GOGERLY.

(Read May 1, 1845.)

THE attention of several eminent Orientalists has of late been directed towards Buddhism; and the fact that a large portion of the human race has received that religion, makes an investigation of its nature interesting to those who are engaged in examining the development of the Asiatic mind. Many of the dissertations on the subject which have been presented to the public appear to be defective, one reason of which may be that there has been too much desire to theorize, without a sufficient investigation of original documents. Gautama does not appear to have laid down in any one discourse, or in any number of consecutive discourses, a systematic arrangement of his doctrine: its fundamental principles are indeed briefly stated in the first of those attributed to him, and the frequent reference to the four principles or leading doctrines there specified, mark their importance as the bases of his peculiar tenets. He appears in general to have received the current opinions of his day respecting natural philosophy, and not to have varied materially from the usual standard of morality, except with respect to the propriety and efficacy of animal sacrifices, which he uniformly opposed. The advantages of the various penances resorted to by other sects he questions, but the general rules of natural justice, as universally admitted, find a place in his system; he only affirming that the explication of the rules by others is imperfect, while his teaching results from a complete and perfect knowledge of all truth. These doctrines

are stated and illustrated in his discourses, as circumstances occurred rendering explanation necessary; and his views can only be ascertained from the examination of a considerable number of the sermons scattered throughout the works attributed to him.

It has been supposed by some that different systems of Buddhism exist, and that the Buddhists of Nepal and other places hold that there is a great first Cause, a Creator, styled *Ádi Buddha*, while the Ceylon Buddhists are of an atheistical school. It may here only be remarked that the term *Ádi Buddha* properly signifies a former or ancient Buddha, for the system proceeds on the principle that Truth is invariably the same throughout all generations: that from time to time, and at very long and incalculably distant periods, wise men, perfectly holy, free from the influence of the passions, have arisen, whose desires towards every existing object, and even to existence itself, were entirely extinguished; and who, by their persevering virtue, having attained a perfect knowledge of universal truth, proclaimed it to others, especially so far as it relates to morals and freedom from the bonds of continued existence: that after a period their doctrines became extinct, no vestige of their teaching being left; but that after an indefinitely long period, another person equally wise and pure has arisen, who perceiving the truth proclaims it. As truth remains unchangeably the same, and each of these holy and wise men perceived the whole truth, the doctrines of each successive Buddha were identical with those of his predecessors. Gautama's illustration of it is,—That a city, once the capital of a flourishing kingdom, becomes deserted, the country depopulated, and the whole region covered with thick jungle, so that no remembrance of its existence is among men; but an intelligent person passing through that tract of country, arrives at the site, marks its divisions and boundaries, and is able to erect afresh every edifice which formerly adorned it, so that the new city shall, in all respects, resemble the old one. Thus the successive Buddhas built on the eternal foundations of immutable truth. The number of

these preceding Buddhas is unlimited, as, in the infinite series which has been and still is progressing, although some *kalpas* occur in which no Buddha existed, yet in other *kalpas* two or three have appeared, and in some instances so many as five. These ancient Buddhas are the Ádi Buddhas, but in no respect either of wisdom, holiness, or power are they supposed to be superior to Gautama: the whole of the Buddhas, designated සම්ම, සම්ම, Sammá Sambuddhá, true and perfect Buddhas, are equal, and to no one of them is creation attributed. How could creation be attributed to any of them, when a fundamental principle of the system is, that each Buddha must pass through a long course of preparation for that dignity, during which period he is called a Bódhisattvayó, and when he has completed this, called the thirty Páramitáwas, he must be born of a woman in the world of men: for no being can attain to the dignity of a Buddha in either of the heavenly or Brahma worlds; he must be of man conceived, of woman born.

The only way perhaps, in which it can be shown whether the system of Buddhism in different countries is identical, or whether various systems of independent origin exist, is the collation of the sacred text of the different schools. Various interpretations may be given, as is the case with the various sects of Christianity; but if they all refer to one common standard, as Christians refer to the Bible, the system is evidently the same, although the sects may differ.

It is much to be regretted that we have not the means of collating these works, there being no funds for purchasing copies of those which exist in Nepal. It is said that the sacred books of Buddha used in Nepal are in the Sanskrit language; yet as that is nearly allied to the Páli, and as some of the learned in Ceylon have a knowledge of that language, had we the books, the task of comparing them would not be clogged with unsurmountable difficulties. At present, all that can be done is to examine the documents we have, and form an opinion of the system from them. In doing this we must not so much regard the Commentaries as the Text, the

former being confessedly much more modern than the latter. They are of use, but are not to be implicitly relied on.

The books of the Buddhistical sacred texts have been correctly enumerated by the late Mr. Turnour. The whole is divided into two parts—Doctrine and Discipline. The books of Doctrine are again divided into two classes: දුතිය discourses, and අතිමහා eminent doctrines, the whole forming three Piṭakas, or collections, termed by the Sinhalese Winaya Piṭaka, Sūtra Piṭaka, and Abhidhamma Piṭaka, each of them having numerous subdivisions.

The Sūtra Piṭaka (or discourses) contains five principal divisions, called by the Sinhalese: 1. Dīk Saṅgi, 2. Saṃyut Saṅgi, 3. Mādum Saṅgi, 4. Aṅgōttra Saṅgi, and 5. Kūḍugot Saṅgi. The second and fourth books have the most appearance of systematic arrangement, but throughout the discourses are miscellaneous arranged. The Kūḍugot Saṅgi comprises fifteen books, some of which are in the form of sermons; others are poetical, as the Dhammapadam, or Paths of Religion, which consists of moral aphorisms, each comprised in one, or at most two verses. The Jātaka, containing aphorisms, apologues, and tales; it is divided into sections, the first containing aphorisms, &c., complete in a single verse: the 2nd division, those in two verses, &c. It is the commentary on this book which is called the Paṇṣiyapanas Jātaka, or five hundred and fifty births (of Buddha), and which has been frequently referred to by European writers; each verse, or series of verses, in the text being illustrated by a tale, some of them rather long ones. Some of the books are compilations from other parts of Buddha's discourses, as the Udāna, which commences with the first verse spoken by Gautama after he became Buddha. The other books in this division have the same general character.

The Abhidhamma Piṭaka consists of seven books. They are not in the form of sermons, but specify terms and doctrines connected with them, with definitions and explanations. Thus, the Dhammasaṅgani begins: What actions are virtuous?

If at any time a virtuous disposition be brought into existence, in the worlds of desire,* pleasing, and according to wisdom with reference to objects of corporeal form, of sounds, of odours, of flavour, of touch, or of mind, or with reference to anything of any kind,—at that time there is contact, sensation, perception, thought, mind, reflection, investigation, joy, happiness, mental excitement, the sense of faith, perseverance, thoughtfulness, tranquillity, wisdom, intellectuality, pleasure, and of life : there are orthodoxy in opinion, correct reasoning, holy conversation, &c., or whatever other mental sensation (of a pure kind) may be produced, these are virtuous actions.

It proceeds then to define, in answer to the questions, What is contact? What is sensation? What is perception? &c.:

The general character of the books may be understood by these examples.

The whole of the sacred text is in my possession, and the principal of the ancient comments, called අවිසකථා; which however form but a small portion of the whole of the comments which may exist.

The Winaya Piṭaka (or books on discipline) contains the laws respecting the Priesthood. This division contains five books; viz., Pārājikā, Pachiti, Mahā Waggo, Chūla Waggo, and Pariwāra Pāṭha. The Pārājikā and Pachiti contain the Criminal Code, the Mahā Waggo and Chūla Waggo the Ecclesiastical and Civil Code, and the Pariwāra Pāṭha is a recapitulation and elucidation of the preceding books in a kind of catechetical form. It is unnecessary here to give any detail of the four books of Criminal and Ecclesiastical law, and the nature of the last mentioned one, the Pariwāra

* The Universe is divided into three great sections: අරූපාවචර arúpāwachara, the Arúpa worlds, where there is no preceptible form; රූපාවචර rūpāwachara, the Brahma worlds, where there is form, but no gross or sensual pleasures; and කාමාවචර kāmāwachara, the abodes of desire, comprising the six heavens, the world of men, &c., where both virtuous and vicious actions may be performed.

Pátha, may be understood from the following passage, which is the first, after an enumeration of the order in which the contents are arranged.

යන්තො හතො ජනො පස්සො අරහො සම්මො
සම්බුද්ධො පඨමො පාරජිනො කන්ථ පඤ්ඤානන්ති. Where
was the first Párajiká (law for expulsion from the priesthood)
enacted by the blessed, wise, discerning, holy, and all-perfect
Buddha?

වෙසාලියං පඤ්ඤානං. It was enacted in Wésáli.

කං අරඬිතාති. On whose account?

සුදිනො කලාපුත්තො අරඬිත. On account of Sudinna of
Kalanda.

කිස්මිං චන්ද්‍රිස්මිත්ති. On what occasion?

සුදින්නො කලාපුත්තො පුරුහ දුතිය කාස මෙට්ඨිනං ධම්මං
පතියෙවි තස්මිං චන්ද්‍රිස්මිං. Sudinna of Kalanda had sexual
intercourse with his former wife (the woman who was his
wife at the time he forsook his home to become a priest).
On that occasion.

අත්ථි තන්ථ පඤ්ඤාත්ති අභ්‍යුපඤ්ඤාත්ති අභ්‍යුප්පනො පඤ්ඤා
ත්තිති. Is there in it an enactment, additional clauses,
and an enactment for cases not contained in the previous
clauses?

එකා පඤ්ඤාත්ති ටෙ අභ්‍යුපඤ්ඤාත්ති යො අභ්‍යුප්පනො ප
ඤ්ඤාත්ති තස්මිං නන්ති. There is one enactment, and two
additional clauses; but no enactment, at that time, for cases
not contained in the previous clauses.

සඬ්ඬන්ථ පඤ්ඤාත්ති පදේස පඤ්ඤාත්තිති. Was the enact-
ment for all countries, or was it a local enactment?

සඬ්ඬන්ථ පඤ්ඤාත්ති. An enactment for all countries.

සාධාරණ පඤ්ඤාත්ති අසාධාරණ පඤ්ඤාත්තිති. Does the enact-
ment apply to all, or only to a specific class?

සාධාරණ පඤ්ඤාත්ති. The enactment applies to all.

එකතො පඤ්ඤාත්ති උභතො පඤ්ඤාත්තිති. Does the enact-
ment apply to one party (in the criminal act) or to both
parties?

උභතො පඤ්ඤාත්ති. The enactment applies to both
parties, &c.

And thus it proceeds, beginning with the *Párájiká* and going through the other books.

I have mentioned that the doctrines of Buddha are not systematically arranged in any one discourse, or series of consecutive discourses, but are to be found in detached sermons: in a similar manner the criminal and ecclesiastical codes were not formed at once, but enacted as circumstances occurred. I shall confine my present Papers to extracts from the books on Discipline, *i.e.*, the *Winaya Pítaka*, making observations when necessary. The first will be a discourse which is the first in the book called *Párájiká*, in which Gautama asserts his supremacy, and gives some detail of the meditations which immediately preceded his becoming Buddha. The second extract will be from the third book of discipline, *Mahá Waggo*, being the first of the Ecclesiastical Code, and will commence with the day on which Gautama became Buddha, and be continued till the delivery of his first sermon to the five associated priests.

THE FIRST DISCOURSE IN THE *PÁRAJIKÁ*.

“When the blessed Buddha lived at *Wéranjáya*, accompanied by about 500 priests, the Brahmin *Wéranja* heard that the Venerable *Samana Gautama*, of the *Sákya* race, having retired from the *Sákya* family and become a priest, had arrived at *Wéranjáya*, and was living with 500 priests at the foot of a *Puchimanda* tree. The fame of the venerable Gautama was spread abroad, that the blessed one was immaculate in holiness, the true and perfect Buddha, acquainted with all the paths of wisdom, amiable in his manners, conversant with everything existent, subjecting all to his doctrine, the teacher of gods and men, wise and happy: who having by his own wisdom investigated all things in the world, including the gods, *Márayá*, *Brahma*, the multitude of *Samanas* and Brahmins, demons and men, fully understands them: he proclaims his doctrines, and makes known the commencement, the progress, and the perfection of virtue

explaining all that is wise, profitable, perfectly pure, and chaste. To have a sight of one thus immaculately holy is a blessing. Upon hearing this, the Brahmin Wérañja went to the place where Bhagawá resided, and having entered into conversation with him, sat down near him. Being seated, he said, Venerable Gautama, I have heard that the Samana Gautama does not reverently bow down before venerable Brahmins, aged, honourable, experienced, and far advanced in life; that he does not rise up in their presence and invite them to be seated. This, Venerable Gautama, this is not consistent with propriety.

"He replied, Brahmin I perceive no person in heaven or in earth, whether he be Márayá, Brahman, Samana, Brahmin, God, or Man, whom I should reverently salute, in whose presence I should rise up, or whom I should invite to be seated: certainly, Brahmin, were the Tathágata to salute reverently (*i.e.* worship) any being, reverentially rise up in his presence, and invite him to be seated, the head of that person would fall off."

In this passage Gautama asserts his supremacy. All beings in existence are included among the Brahmanas, who inhabit the Arúpa and Rúpa worlds: the Márayás, who inhabit the sixth or highest heaven; the gods, who inhabit the other five heavens, and the men, Samanas, Brahmins, gods, and demons of the earth and its vicinity. The usual modes of marking a sense of inferiority to another is by joining the hands, raising them to the forehead, and bowing before the superior; or by reverently rising from a seat, standing in his presence, and requesting him to be seated, while the inferior either remains in a standing position or sits on a low stool. These three acts are pointed out in the terms quoted: නාහ තං ඩ්‍රාක්මනපස්සාමි සදෙවකෙළොකෙ සමාරකෙ සමුත්තකෙ සස්සමනඩ්‍රාක්මනියපජ්ජ සදෙවමනුස්ස යමහං අභිවාදෙය්‍යංවා පබුට්ඨෙය්‍යංවා ආසනෙනවා නිමන්තෙය්‍යං, and when Gautama declared that he saw none among these beings whom he ought to reverence, he by implication affirmed that he

ought to receive these indications of respect from all, as being their superior.

The reason why this superiority should be conceded to him he gives towards the end of the discourse ; the following is a translation of it :—

“Brahmin, if eight, ten, or twelve eggs are placed under a hen and carefully hatched, what appellation is given to the bird who with his foot, his spur, his head, or his beak first breaks his egg, and is perfectly formed ? Such an one, venerable Gautama, should be called ‘The Chief,’ ප්‍රඥා ; he is the first born. Even so, Brahmin, having broken the shell of ignorance, by which enveloped in darkness all beings were encompassed, I stood alone in the Universe, in the full ascertainment of unerring and all-perfect knowledge. I, Brahmin, am the first born, the chief of the world ; Brahmin, I was persevering and diligent, thoughtful and intelligent, tranquil in body and mind, with a pure heart and with singleness of purpose. Being, Brahmin, free from sensuality and criminal propensities, I enjoyed the pleasures of the First Jhāna (or course of profound meditation) produced by retirement spent in examination and investigation.

“Investigation and research being terminated, with internal serenity and a mind concentrated in itself, I enjoyed the pleasures of the second Jhāna produced by the tranquillity which is undisturbed by inquiry or investigation.

“Free from the disturbances of pleasure, contented, thoughtful, and wise, and possessed of health of body, I experienced the happiness of the third Jhāna, called by holy sages the happy state of thoughtful contentment.

“Free from the emotions of joy or sorrow, previous exultation and depression being annihilated, I lived with a contented mind, unmoved either by pleasure or pain, and being perfectly holy, attained to the fourth Jhāna.

“Being thus mentally tranquil, pure, and holy, free from passion or pollution, serene, and competent to the effort, I addressed my mind to the recollection of former stages of existence. I remembered these states of previous being

from one birth up to those experienced during many revolutions of *kalpas*, and recalled to mind the place where I resided, the name I bore, my race and family, my circumstances, personal appearance, enjoyments and sufferings, and the duration of life, at the conclusion of which I ceased to live there and was born in another place, until I was born in this world. Thus I recalled to mind former states of existence, with their circumstances and causes. Thus, Brahmin, during the first watch of the night, ignorance passed away and knowledge was obtained; darkness was dispersed and the light shone forth; and by my persevering and holy exertion, like the first hatched chicken, I first chipped the shell of ignorance.

“Being thus mentally tranquil, pure, and holy, free from the pollution of the passions, serene, and competent to the effort, I addressed myself to the consideration of the birth and death of intelligent beings, and with a clear and god-like vision, transcending that of men, I looked upon beings, dying and being born, whether noble or base, beautiful or deformed, happy or sorrowful, according to the desert of their previous conduct. I saw some whose conduct was evil in thought, word, and deed, revilers of holy men, holders of false doctrines, and attached to the observances of a false religion; these, upon the dissolution of the body after death, were produced in hell, increasing in misery, wretchedness, and torments.

“I saw some who were virtuous in thought, word, and deed, who revered holy men, were of a pure faith, and attached to the observances of true religion; these, upon the dissolution of the body after death, were born in heaven, endued with felicity. Thus, Brahmin, during the second watch of the night, the second part of ignorance passed away, and knowledge was obtained; darkness was dispersed and the light shone forth; and by my persevering and holy exertion, like the first hatched chicken, I again chipped the shell of ignorance.

“Being thus mentally tranquil, pure, and holy, free from the pollution of the passions, serene, and competent to the

effort, I turned my attention to that wisdom by which desire can be extinguished : and clearly discerned, according to its real nature, this is sorrow ; this is the source of sorrow ; this is the cessation of sorrow ; this is the path by which cessation from sorrow may be obtained. These are the desires ; these are the causes of their production. This is the extinction of desire. This is the path leading to the cessation of desire. Having understood and perceived these truths, my mind became free from sensual desires, free from the desire of continued existence, and free from ignorance ; I became conscious that I possessed this freedom, and certainly knew that my transmigrations were terminated, my course of virtues completed, my needful work accomplished, and that nothing more remained to be done.

“ Thus, Brahmin, during the third watch of the night, the third part of ignorance passed away, and knowledge was obtained ; the darkness was dispersed, and the light shone forth ; and by my persevering and holy exertion, like the first hatched chicken, I broke the shell of ignorance.”

Upon hearing this, the Brahmin acknowledged Gautama's supremacy, and embraced his religion.

From this extract it appears that Buddha founds his claim of supremacy (1) upon his being perfect in holiness, entirely free from the influence of desire, whether in reference to bodily and mental sensations, or to the continuance of existence ; and (2) upon his being perfect in knowledge, understanding both natural and moral truth with absolute exactitude ; and (3) that this knowledge is self-originated, resulting from his own unaided mental efforts. As Buddha, he acknowledges no teacher, admits no inspiration or revelation from a higher source, but declares himself to be the fountain of knowledge for all existing beings, whatever may be their dignity.

FROM THE THIRD BOOK : MAHÁ WAGGO.

The blessed Buddha, on the day he became Buddha, was residing at Uruwélaya, on the banks of the Najjanérañjara,

under the shade of a Bó tree, where he remained for seven days in one position, enjoying the happiness of freedom. At the close of that period Bhagawá, during the first watch of the night, meditated on the contatenation of causes and effects in producing sorrow or causing it to cease. On account of අවිජ්ජ ignorance, සංඛාර merit and demerit are accumulated; on account of these accumulations විඤ්ඤාණං the conscious faculty is produced, in consequence of the faculty of consciousness, සාමරූපං the sensitive powers, the perceptive powers, the reasoning powers and the body are produced. On account of සාමරූපං the body and sensitive faculties, the සලායනං six organs of sense (the eye, the ear, the tongue, the nose, the body, the mind) are produced; on account of the six bodily organs, එස්සෙ contact (the actions of the organs) is produced; on account of contact වෙද්දා sensation, on account of sensation තණ්හා desire of enjoyment; in consequence of desire, උපාදාන attachment are produced;* in consequence of attachment තථෙව existence or state of existence is produced:† in consequence of a state

* These are, attachment to the pleasure of the senses, including intellectual pleasures; attachment to a religious or philosophical creed; attachment to moral and ceremonial observances; and attachment to the doctrine that the soul or self is a distinct subsistence or entity. See the Wibhanga division of the Abhidhamma.

† This is thus explained: තථෙවාවුච්චෙන අත්ථිකම්මභවො, අත්ථි උප්පත්තිභවො bhawo is two-fold, moral causative acts, and the state of being තත්ථ කතමොකම්මභවො, පුඤ්ඤාභිසංඛාරෙ අපුඤ්ඤාභිසංඛාරෙ ආනංජාභිසංඛාරෙ අසංවුඛතිකම්මභවො සබ්බිපිභවගාමිකම්මං කම්ම භවො. Of these, what is කම්මභවො or moral causative acts? They are merit, demerit, and the thoughts of those in the spiritual අරූප worlds, and all those actions which lead to existence—තත්ථ කතමො උප්පත්තිභවො කාමභවො රූපභවො අරූපභවො සඤ්ඤා භවො අසඤ්ඤාභවො නෙවසඤ්ඤා නාසඤ්ඤාභවො එකවොසාරභවො චතුරවොසාරභවො පච්චවොසාරභවො අසංවුඛති උප්පත්තිභවො. Of these, what are the states in which beings are produced (or come into existence by birth or otherwise)? 1.—The state of sensual pleasures or pains කාමභවො (including the places of torment, the earth, &c., and six heavens). 2.—The Brahma worlds රූපභවො (where there are no sensual pleasures and no pain, the enjoyments being intellectual, although there is bodily form, resembling in some measure that

of existence, birth (භව), in consequence of birth, decay, death, sorrow, weeping, grief, discontent, and vexation are produced: even thus is the origin of the complete catenation of sorrow. But if this ignorance be completely removed and cease to be, the accumulations of merit or demerit cease to be produced: a cessation from these accumulations (සංවෘත්ත) causes the cessation of the faculty of consciousness; the cessation of the conscious faculty causes the cessation of body and the perceptive powers (සාමාන්‍යභාව); the cessation of the body and mind is the cessation of the six organs of sense; from the cessation of the organs of sense, contact, or the action of the organs, ceases; from the cessation of the action of the organs of sense, desire of enjoyment ceases; from the cessation of desire, attachment ceases; from the cessation of attachment, a determination to a locality for existence (භවිත) ceases; from the cessation of a location for existence, birth ceases; by the cessation of birth, decay, death, sorrow, weeping, grief, dissatisfaction, and vexation cease; and thus the whole combination of sorrow ceases to be produced.

which St. Paul may mean by "a spiritual body"); they are sixteen in number, and the duration of existence in them increases from one-third of a *kalpa* to 16,000 *kalpas*. There is one exception to the rule of intellectual enjoyments, the inhabitants of අසංකල්පලොක remain during the full period of their existence in that world, i.e., 500 *kalpas*, in a state of unconscious existence. 3.—The spiritual worlds අරූප ලොක where there is no bodily form; they are four in number, and the period of existence is from 20,000 to 40,000 *kalpas*. 4.—A conscious state of being including all except the අසංකල්පලොක. 5.—An unconscious state of being, the අසංකල්පලොක. 6.—A state neither fully conscious nor yet altogether unconscious, නෙව්වසංකල්ප, නිසංකල්පලොක (the last of the spiritual worlds and the nearest approximation to Nirvāna). Whether with one, with four, or with five of the component parts of a sentient being. The greatest number which any being can possess is five, viz., body, sensation, perception, the reasoning powers, and the conscious faculty; these five are possessed by the inhabitants of the world, the heavens, and fifteen of the Brahma worlds; four of them, sensation, perception, the reasoning powers, and the conscious principle, are possessed by the inhabitants of the four spiritual worlds, and only one by the අසංකල්පලොක, namely, body.

Bhagawá perceiving these truths, gave utterance to his complacency of feeling, saying :—

“ Whenever the doctrines of truth develop themselves to the persevering, meditative, holy man,* then, certainly, doubts are dispelled, and he distinctly understands all things together with their causes.”

During the second and third watch of the night his meditations were the same ; at the expiration of the second watch he said :—

“ Whenever these doctrines of truth (බමිම) develop themselves to the persevering, meditative, holy man, then, certainly, doubts are dispelled, he experiencing in himself the cessation of the causes of existence (මරණසංසාරය).”

At the end of the last watch of the night, after a similar mediation, he exclaimed :—

“ Whenever these doctrines of truth develop themselves to the persevering, meditative, holy man, the hosts of Márayát are dispersed, as (the darkness is dispersed) by the shining of the sun in the heavens.”

At the expiration of the seven days Bhagawá arose from his meditations, and seated himself at the foot of the Ajapála (Banian) tree, where he sat seven days in one position, meditating on the happiness of freedom.

At that period a haughty Brahmin came to Bhagawá, and having entered into conversation with him, stood near him and said, “ Gautama, what constitutes a Brahmin ? What are the circumstances peculiar to him ? ” Bhagawá understanding his intention, replied : “ Is anyone a Brahmin ? It is he who has laid aside everything sinful, who is free from haughtiness and sensuality, meditative, possessed of all knowledge,† perfect in his conduct, declaring eminent truths, and free from attachment to all things in the world : he is a Brahmin.”

* Or Brahmin.

† Desire.

‡ මෙදන්කො may be rendered “ acquainted with the Védas.”

At the expiration of seven days Bhagawá arose from his state of repose at the foot of the Ajapála (Banian) tree, and removed to the shade of a Muchalinda tree, where he remained seven days in tranquil enjoyment. At that period* there was an unseasonable rain with chilly cold winds throughout an entire week: upon which the Nágayá† Chulindo left his abode and entwined his body seven times round the body of Bhagawá,‡ while he extended his large hood over his head, saying, "Let not Bhagawá be affected by cold, by heat, by flies, by gnats, by the wind, by sunbeams, or by insects." At the expiration of the seven days, perceiving that the weather was fine and the sky free from clouds, he untwined himself from the body of Bhagawá, and quitting his own form (of a snake) assumed that of a young man, and with his joined hands raised to his forehead stood before Bhagawá and worshipped him. Upon which Bhagawá, being acquainted with the circumstance, gave utterance to his placid feelings, saying:—

"Pleasant is retirement to him who is contented, gratified with the doctrines he has heard, gentle, and kindly disposed towards all beings.

"Who is free from sensual enjoyments, who is beyond the influence of worldly desire: and supremely happy is that state in which the pride of 'I am' is subdued."

At the expiration of the seven days Bhagawá arose from his meditations, and leaving the Muchalinda tree proceeded to the foot of a Rájáyatana tree, where he remained in one position seven days, enjoying the happiness of being free. At that period two merchants named Passa and Balliká were travelling on the high road from Ukkala, and were addressed by a god, who had formerly been related to them, who said, "This happy Bhagawá at the end of the week will be at the

* The last month of summer.

† A snake of the Nága world, who can assume the human form: they are like cobra capellas.

‡ But not so as to touch the body.

foot of a Rájáyatana tree, upon the commencement of his becoming Buddha : go to him, and worship him, making an offering of fried grain and honey : it will be to both of you a source of continued and great happiness."

Upon this the merchants Passa and Balliká taking fried grain and honey approached Bhagawá, and having worshipped him, said, "Receive O Lord Bhagawá, this our fried grain and honey, that it may be a cause of long and continued happiness and peace to us." Then Bhagawá thought, it is not proper that the Tathágata should receive any gift in his hand : in what shall I receive this fried grain and honey ? The four guardian gods (of the heavens surrounding Mahá Meru) knowing the thoughts of Bhagawá's mind, brought from the four quarters four crystal bowls, saying, "Receive in these, Lord Bhagawá, the fried grain and honey." Bhagawá accepted these, and in one of them received the fried grain and honey and ate it. Then the merchants Passa and Balliká said, "We, O Lord, take refuge in Bhagawá, and in his doctrines.* Receive us, O Bhagawá, as disciples ; from this time to the end of life we flee to thee for refuge." These were the two first persons who by a verbal declaration became disciples.

After this Buddha thought, that although he had attained to the perfection of wisdom, it was so difficult to be understood, that others would not comprehend it, and that the effort to communicate his doctrines to others would only be attended with trouble and fatigue to himself, without benefiting them ; he therefore was disposed not to preach. The Mahá Brahma Sahampatí (chief of the Brahma worlds) perceiving this intention of Buddha, instantly quitted his abode in the Brahma worlds, appeared before him, and kneeling on one knee thrice, solicited him to preach his doctrines, assuring him that there were those who would understand and appreciate them. He at length consented and determined to

* There being no priests at that time this was the only form which could be used ; afterwards it was, "I go for refuge to Buddha, to his doctrines, and to the associated priesthood."

proceed to Bārānasiya (Benares) and first declare his doctrine to the five priests with whom he had formerly associated. On his way he is met by an ascetic, named Upáko, who inquired whose doctrine he professed, under whose direction he was priest, and who was his teacher? He replied, "I have no teacher, no one resembles me; among the gods there is not one who is my equal: I am the most noble in the world, the irrefutable teacher, the sole all-perfect Buddha." He then states that he is going to Benares to preach his doctrines to a world enshrouded in darkness. The five priests were rejoiced to see him, but still regarded him as belonging to the same class with themselves, and in addressing him used the expression අවුසො awuso, friend, instead of බණ්ණ bhaṇṇé, Lord, Chief, Superior. He informs them that this is no longer proper, that he is now the Tathágata, the Omniscient Buddha; and he calls upon them to bow to his instruction. Although he is unable to convince them of the validity of his claim, they become willing to listen to him, and he addresses his first sermon to them. It may here be observed, that Gautama is not represented in this instance as using miraculous powers to attest the justness of his claims, but relies upon the doctrines he has to propound. He then calls the five associates, and says:—

"Priests,* these two extremes are to be avoided by him who has forsaken the world (for religious purposes): the one, a devotedness to the enervating pleasures of sense, which are degrading, vulgar, sensual, vain, and profitless; the other, an endurance of exhausting mortifications, painful, vain, and profitless. The Tathágata, avoiding both these extremes, has discovered a middle path, leading to mental vision, understanding, self-control, wisdom, perfect knowledge, and the extinction of sorrow.

"Which, Priests, is that middle path discovered by the Tathágata, leading to mental vision, understanding, self-control, wisdom, perfect knowledge, and the extinction of sorrow?

* භික්ඛු, translated priest, signifies a religious mendicant, or friar.

It is this eminent eight-sectioned path : correct views (of truth), correct thoughts, correct words, correct conduct, correct (mode of obtaining a) livelihood, correct efforts, correct meditation, and correct tranquillity. This, Priests, is the middle path discovered by the Tathágata, leading to mental vision, understanding, self-control, wisdom, perfect knowledge, and the extinction of sorrow.

“This, O Priests, is the eminent truth respecting sorrow : birth causes sorrow, decay causes sorrow, disease causes sorrow, death causes sorrow, continuance with the objects of dislike causes sorrow, separation from beloved objects causes sorrow, the non-attainment of that which is desired causes sorrow ; briefly, the whole of that which constitutes existence causes sorrow.

“This, O Priests, is the eminent truth respecting the producing cause of sorrow. Is there a desire of a continuation of existence, rejoicing in sensual gratifications, and delighting in the objects which present themselves ; is there a desire for the gratification of the senses, a desire for a continuance of being (by transmigration), or a desire that existence should cease (upon death) ? This, Priests, is the eminent truth respecting the cause of sorrow.

“This, O Priests, is the eminent truth respecting the cessation from sorrow. Is any one altogether free from these desires, are they destroyed, forsaken, and perfectly abandoned ? This is that by which sorrow ceases.

“This, O Priests, is the eminent truth respecting the path leading to the cessation from sorrow. That path is this eminent eight-sectioned path ; that is to say : correct views, correct thoughts, correct words, correct conduct, correct modes of obtaining a livelihood, correct efforts, correct meditation, and correct tranquillity.

“Priests, it was proper that this eminent truth respecting sorrow should be known by me ; and therefore concerning this previously unheard of doctrine, the perception, the wisdom, the judgment, the knowledge, the light were developed in me.

“Priests, this eminent truth respecting sorrow is fully known by me ; for concerning this by me previously unheard of doctrine, the perception, the wisdom, the judgment, the knowledge, the light were developed.

[The same is repeated respecting the remaining three eminent truths, with the necessary alterations ; such as, it was proper that this cause of sorrow should be abandoned by me, &c. It is fully abandoned by me. This eminent truth respecting the cessation of sorrow should be experienced by me. This cessation from sorrow is fully experienced by me. It is proper that I should be accustomed to this path leading to the cessation from sorrow. I am fully accustomed to this path.]

“At the time, O Priests, when these four eminent truths, each in a three-fold relation, were thus in twelve modes understood by me, was not my perception of wisdom most clear ? Did I not know at that time that I had fully attained to the state of an Omniscient Buddha, supreme over the heavenly worlds, with the Márayás and Brahmans ; over the multitudes of Samanas, Brahmins, gods, and men ? When, O Priests, I thus had, in twelve modes, a clear and distinct understanding of those four eminent truths, each in a three-fold relation, by that I knew that I had fully attained to the state of an Omniscient Buddha, supreme over the heavenly worlds, with its Márayás and Brahmans, over the multitudes of Samanas, Brahmins, gods, and men. Knowledge and perception were then developed in me ; my mind is placid and free ; this is my last birth ; there is now no further state of existence for me.”

When he had thus spoken in explanation, the venerable Kondañña obtained a perception of doctrine pure and undefiled, and whatever causes for the production of sorrow were in him, they altogether ceased to exist.

When the doctrinal code was thus established by Bhagawá, the gods of the earth caused their voices to be heard, saying, “Thus Bhagawá has established his code of doctrine in Bára-nasiya, the delight of sages, the safe retreat of animals, so that

it cannot be overturned by any Samana, by any Brahmin, by any Márayá, by any Brahma, or by any other being in the world. Thus in an instant, in a moment, the sound ascended from that place up to the Brahma world; the foundations of the world shook and trembled, an unbounded wide-spreading and splendid light burst forth, far transcending that of gods or of godlike power."

Upon this Bhagawá gave utterance to his placid emotions, saying, "Certainly Koṇḍañña understands this, certainly Koṇḍañña understands this (කොඨංකොඤ්ඤංසිති)." In consequence of which Koṇḍañña was named Annaya Koṇḍañña.

Koṇḍañña, being thus freed from all ignorance and pollution, requested to be admitted as a priest under Gautama, and was the first priest of Buddha. The other four were not convinced of Gautama's supremacy till some days had elapsed.

It was my intention to have added some extracts from the *Párajiká* respecting the code of laws for the priests, but this Paper is sufficiently long, so that they must be postponed for the present.

I shall conclude with a few general observations: Gautama's proceedings, as they are stated in these extracts, and as they appear from other discourses, are simple. The son of one of the inferior sovereigns of India, he became disgusted with the general pursuits of the world, abandoned his own home, and as a mendicant ascetic sought to extinguish his passions and attain wisdom. During six years he performed many painful penances, and so exhausted his strength that at times he was regarded as dead. Finding no advantage from these mortifications, he abandoned them, and adopted a wholesome but frugal diet, and when his health was re-established, retired to solitary meditation at Uruwella. He came from his solitude professing that he had, by his own unaided powers, attained to the perfection of wisdom and purity; that his doctrines were irrefutable, and that he made

known the paths by which sorrow could be extinguished through a cessation of existence, and that holiness and wisdom were the paths in which it must be attained. He appears not to have depended on miracles or family influence for success, but relied solely on his own powers as a teacher; not commissioned by another, but being the head and chief of all, through his holiness and knowledge; having neither superior nor equal.

It has been asked if Brahminism preceded Buddhism, and this has sometimes been answered in the negative; but the extracts I have made show that the Brahmins were in existence prior to Gautama professing to be Buddha, and that they claimed respect from all classes. The form of Brahminism then existing is not so clear, but probably the védas were in existence, for the term වෙදන්තා *védantagu*, may either mean being learned in the védas, or being well acquainted with learning generally; and offerings to Agni, the god of fire, are frequently referred to. They also had the direction of sacrifices, for in several discourses the family Brahmin is represented as directing the ceremonies.

It has also been doubted whether Gautama really taught that Nirvána was a complete extinction of being, as some authors write of his being with the preceding Buddhas in the hall of glory, free from farther transmigration. Unless these writers had access to sacred books of the Buddhists, unknown in Ceylon, this statement can only have arisen from a misunderstanding of the terms used. In the discourse translated, Gautama's last words are (අයමන්තිමාජති නන්තිද්වති පුනඛි තබ්බෙ) *ayamantimájáti, natthidáni punabbhawó*. This is the last *játi*, not, is now, another *bhawó*. The term *ජති* signifies the commencement of a form of existence in any state of being, whether by birth as among men, or by instantaneously appearing in a perfect form (called ඔපපාතිකා) *opapátika*, as in the Brahma worlds and other places. So that when he says this is my last *játi*, or birth, no other meaning can be attached to it by the Buddhist than this: That he was to have no other commencement of being after death, In any

form, or any place. Again, when in addition he says there is (to me) now no future bhawó, he expressly affirms the cessation of existence : for according to his system, every existence, animate or inanimate, is located in one of the three bhawós, *i.e.*, කමතමො, රූපතමො, අරූපතමො, káma bhawó, rúpabhawó, arúpa bhawó, and although an indefinite number of sakwalas, or systems, are allowed to exist, they have all the same divisions, and there is no place for existence, and no conceivable form of existence except in these bhawós. When therefore Gautama said, there is no future bhawó for me, his meaning certainly was, that at death he would cease to exist.

His affirmation that sorrow is connected with every form of existence is founded on the doctrine of perpetual transmigrations ; however pleasant the present state may be, the beloved object must be left, and a new state entered upon, and as the principles of pollution are in every being, and necessarily produce sin and sorrow, no other mode of ceasing from suffering can be discovered except the ceasing to exist. Cessation from existence is the chief good, the sole “city of peace.”

GENERAL OBSERVATIONS ON THE TRANSLATED
CEYLONESE LITERATURE.

By W. KNIGHTON, Secretary, C.B.R.A.S.

(Read on May 1, 1845.)

THE contrast between Eastern and Western civilization, and that between Eastern and Western manners, is not more striking than between the literature of Asia and that of Europe. The same peculiarities are discovered, forming a contrast with each other in each of these particulars. The Government, the manners, the habits, the principles, the religions, and the ideas of the various Eastern communities, have all a certain degree of affinity with each other, totally at variance with those of Europe and America. Submission to despotism, politeness, mildness, obedience, religious fervour, and a glittering imagination, are the characteristics of the Asiatic world, and in these we find precisely the reverse of the gradual advance to democracy, the daring rudeness, the fondness for innovation, and the utilitarian ideas of the Europeans and their descendants, whatever part of the world they may inhabit. How unsuited these Eastern peculiarities are to the mental conformation of the Western races, we may perceive by regarding the fate of Asiatic philosophy when first introduced into Europe. From Egypt Pythagoras bore to his native country the transmigration of the Oriental philosophers, their rigid discipline, their inculcation of reverence for existing institutions, their fanciful theories, their imaginative harmonies; but how soon were these changed into the innovating independence of Plato and Aristotle, the simplicity of Socrates, and the scepticism of Pyrrho! In

the philosophy of Greece, notwithstanding its obviously Asiatic origin, we can find no subservience to established forms,—imagination we *do* find exercising a powerful influence, but not the roving, incoherent, but withal beautiful imagination of the East: it is the imagination of the Occidentals going hand in hand with severe thought on the one side, and desire of novelty on the other. Had the genius of Europe been similar to that of Asia, we should now find perhaps, not the “Principia” of Newton and the “Prima philosophia” of Des Cartes ruling Physical and Mental Science, but the “Numbers” and five* Elements of Pythagoras.

So different indeed is the Asiatic from the European mind, that Eastern works seldom please Western taste, till denuded of that redundancy of repetition, and brilliancy of illustration and simile, which form their most prominent characteristics: nor, on the other hand, do the plain beauties or excellencies of Western literature please the taste of Orientals, till enriched by their own luxurious imaginations. This many will, perhaps, ascribe to deficiency of taste in the latter; but let it be remembered that taste is an arbitrary standard, differing even in the same country at different times. What Englishman would now tolerate, much less declare elegant, the wigs and powder, the lace and brocade of former years, and how few at the present day are found to admire the unadorned beauty of the early English muse? Differing then as taste does even amongst the same race at different periods of time, we surely cannot be surprised that a different standard should prevail in the East from that which regulates the West; and if the self-confident European declares the literature of Asia to be turgid and tedious, let him remember that an inhabitant of the latter continent will as confidently pronounce that of Europe to be tame and insipid. That pleasing sentiment, beautiful description, and enlivening imagery are to be found, however, in Eastern as well as in Western poetry, the

* Fire, air, water, earth, and æther, the latter more commonly designated “the fifth element,”—“to pempton stoikeion.”

translations from the Persian, Arabic, and Hindú poets have abundantly proved; and if we do not find in their prose equal excellence, let us remember the trammels by which they were enchained, and the social system in which they moved. Accustomed to regard that system of philosophy which they learned in youth as the *ne plus ultra* of excellence, and taught to consider the customs of their forefathers as the dictates of wisdom's self, can we wonder that they search their minds rather for pompous adulation of existing institutions, than for the scheme of a better order of things? The "Republic" of Plato and the "Utopia" of More would have been as inconsistent with Eastern ideas as the mild and bloodless system of Buddha would have been at variance with the lawless ideas of the violent hordes of Northern Europe. "Before a decisive criticism ought to be hazarded on these compositions" (says Mr. Richardson,* writing of Persian poetry) "regard should be had to the genius of the Eastern nations, to local and temporary allusions, to their religion and laws, their manners and customs, their histories and traditions; which if not properly understood must involve the whole in obscurity; and it must consequently be equally improper to sit in judgment on these poems, and try them by the laws of the European ode, as to decide on Shakspeare according to the mechanical system of the French drama, or to condemn a fine Gothic building because irreconcilable with the principles of Grecian architecture."

In the Persian and Arabic poetry, however, and doubtless in that of most Eastern nations, there are pieces which require no aids to understand their beauties but the judgment of the reason and the imagination, such as the following lines of Hafiz:—

"As on thy mother's knee a new born child,
Weeping thou sat'st; whilst all round thee smil'd,
So live that sinking into death's long sleep,
Calm thou may'st smile, whilst all around thee weep."

* In his "Specimen of Persian Poetry." London, 1802.

and it is the frequency of such pieces from the Arabic muse which made Carlyle exclaim, in the preface to his "Specimen of Arabian Poetry": "True taste in composition is by no means restricted to certain ages or climates, for it is no more than good sense directed to a particular object, and will be found in every country which is arrived at that point in civilization where barbarism has ceased, and fantastic refinement not yet begun."

The literature of Ceylon affords one of the strongest collateral proofs of its early civilization. In disputing the civilization of the Hindús, Mr. Mill (in his History of India) strongly insists on the want of any regular historical works in Hindú literature as a certain proof that they had never advanced to that stage of civilization at which mythological tales are banished from it, and regular history introduced. If then, the want of such works proves the inferiority of that nation, their existence in Sînhalese literature proves the advancement of the people whence they emanated. Three distinct historical works (the Maháwansa, the Rájávali, and the Rájaratnákare) have been rendered accessible to the English reader by means of translations, and add the weight of their testimony and their coincidence to the many other evidences of the ancient civilization of the Island; others, such as the Pújávali and Níkasaṅga, also exist, and in these we have an interesting account of a long line of sovereigns, and of the usual events of all history,—murders, rebellions, injustice, and rapines,—not unmingled, however, with the virtues of civilized life. Many are disposed to condemn these works as uninteresting and useless, from finding their patience too severely tried at first by the accounts of deities, and miracles which they cannot understand, and which may be to them, at least, both profitless and tedious; yet it must not be supposed that they are so to all, and to the native mind they would unquestionably be some of the most important passages in the volume. There is a peculiarity, however, about Sînhalese histories, which does render them in some degree less instructive than they would otherwise

have been, and this peculiarity is, that the authors were invariably priests. Attached of course to that system which they were in the daily habit of teaching, and by which they lived, they did not fail to give prominence to the pious donations of the various sovereigns whose actions they recorded; and doubtless in many cases they have not been prevented from representing these devout kings as the peculiar favourites of heaven, blessed with every regal virtue, even when their characters may have been in every other respect, not above, and perhaps below, the average of mankind. In the mere matter of the history of the various events, however, there seems no reason for supposing that they have wilfully erred, and the general, without the exact, coincidences of the various accounts add a strong testimony to their truth. Many who have lived long in the Island, perhaps, will be surprised to hear that about the time when William the Conqueror was issuing from the Continent of Europe to overpower the adjacent island, an Eastern William* was issuing from Ceylon to spread the terror of his arms over the adjoining continent, and did not leave his throne till he had brought the entire of the South of India, with Siam and Cambodia, under his dominions. These native histories are peculiarly interesting to the student of mankind, as exhibiting on the small scale of Ceylon an epitome of the history of the universe. Consider the facts alone, without the name, and you have the relation of the great events which have everywhere taken place,—the same story of energetic and reckless ambition,—the same recital of weak baseness, or of monarchical bloodthirstiness, which is to be found, in a less or greater degree, in the history of every nation under heaven. 'Tis true we find in it no Socrates resigning himself to death with the composure of a philosopher, and no Leonidas dying for his country's life,—but Greece alone could exhibit such men,—yet we have the noble spectacle of rival brothers†

* Parākrama Báhu I.

† Duṭṭagēmuṇu and his brother Tissa, about 350 B.C.

combating for the throne, dismissing their enmity, and returning to the bonds of fraternal affection, by mutual concession ; and the still nobler spectacle of a king chosen by the unanimous suffrage of the people, resigning that throne to a youthful nephew on the same day on which he first seated himself upon it, because the latter had the better claim, and then retiring to happiness and obscurity.* These events are to be found in Siphalese history, and such events as these show of what the Siphalese heart was capable. He who comes to these relations, however, must not approach them as he would a romance, brimful of expectations of adventures and excitement ; he must approach the history of Ceylon as a student of his race, be content to gather the thorn with the rose, and have the patience to read the uneventful as well as the more stirring periods, if he wishes to discover what manner of nation it is, and how it came to be what he there finds it described. He will find, it is true, much that is absurd—he will find the narrator in some cases dignifying with every virtue the donor of yellow robes to the priesthood, whilst the compiler of a new code of laws or the constructor of a tank is passed by as unworthy of any remarkable notice ; but even here he may read a lesson in the chart of the human mind, by discovering the evils attendant on an adhesion to any system of falsehood, and the greater evil of allowing those adhering to it, and interested in its promulgation, to become the teachers of mankind. The student of Siphalese history will find in it that attachment to trifles, and that eagerness about nothings, which too often characterize the over-zealous in any undertaking, and if he should discover pages devoted to the form of a priest's robe or the manner of putting it on, whilst a few lines may suffice for the account of a man who devoted his life to the improvement of the social condition of his country, let him not suppose that such idiosyncracies are solitary in the history

* This prince is styled in the *Rājāvali*, Sakala Chalavala. The event occurred about 1530 A.D.

of the world, or that the same feelings do not sometimes discover themselves even in more modern times, or amongst more highly civilized nations.

One of the difficulties which present themselves to the student of Ceylonese literature is the variety of languages in which the various works have been composed. A knowledge of the Sinhalese tongue alone does not unlock the treasures of their literature. Thus, if I mistake not, their scientific works are generally to be found in Sanskrit, their religious writings in Páli, whilst their poetry is in a dialect of its own, the Elu, and on this account, as well as from the paucity of books, may arise that want of general learning amongst its *savans* which lowers them so much in European estimation. This system, however, has its excellencies as well as its defects, and although annoying to the European inquirer, must not, on that account, be judged valueless. The prosecution of one branch of study by one set of men would necessarily cause the advancement of that science, in no slight degree, whatever might be the fate of the others; yet we cannot hide from ourselves the fact, that it would also prevent that enlargement of the ideas, and that comprehensiveness of thought, without which little that is truly great can be accomplished. The history of the advancement of the sciences in the Western world, however, goes far to prove that if eminence be desired or sought after in any one pursuit, that pursuit must be the object of a lifetime, not the transient purpose of a few years alone.

Notwithstanding this peculiarity in their literature, the early Sinhalese seem to have had by no means a confined idea of education. Thus, in describing the culture of a prince destined to become afterwards the greatest sovereign, both in a military and civil point of view, whom Ceylon ever produced, the Rájaratnákare informs us that he was instructed in the following eighteen sciences: grammar, oratory, poetry, languages, astronomy, law, rhetoric, physis, general knowledge, history, the science of giving counsel, that which teaches the attainment of Nirvána, that which teaches the

knowledge of good and evil actions, of the discernment of thoughts, of invisible beings, the knowledge of words, hunting, and the care of elephants. Some of these pretended sciences may appear ridiculous to the European mind, enlightened as it is with the truths of modern philosophy, but let it be remembered that such was the course of study in Ceylon when Europe was sunk in barbarism, and long before the *trivium* and *quadrivium* of the schools displayed the ignorance of the day. Nor were their ideas of feminine qualifications such as to indicate ignorance of human nature or a want of civilization, for in describing the virtues of the consort of the prince just referred to, the same work ascribes to her beauty, great kindness, a merciful disposition, unexampled modesty, piety, wisdom, a knowledge of the doctrine of Buddha, together with the lighter graces of singing and dancing.

If, then, we may judge of the literature of Ceylon from that which has already been translated, viz., the historical works, there can be little doubt that many a gem lies buried in it, which it requires but the inquirer to exhibit to the world; and we cannot surely be considered as too sanguine if we give expression to the hope that when their science, their religious works, and their poetry have been clothed in an English dress, many a new idea, and many a sparkling thought, will have been added to the richness and variety of English composition. Let us hope that the exertions of the Asiatic Society of Ceylon will be the means of producing at least some part of this effect.

ON THE ELEMENTS OF THE VOICE,
VIEWED IN REFERENCE TO THE ROMAN AND SINGHALESE
ALPHABETS, COMMENDING THE WRITING OF
SINGHALESE IN ROMAN LETTERS.

By the Rev. J. G. MACVICAR, D.D.

(Read on August 1, 1845.)

THE object of this Paper is to analyze some of the principal sounds which the human voice naturally emits, with a view to show the excellence of the Roman alphabet, and its fitness for representing languages generally and the Singha-
lese in particular. Its triumphs have indeed already been such that it is now entitled to the name, not of the Roman alphabet merely, nor of the European alphabet merely, but of the alphabet of all the world. Very many old ones have left the field on its approach, and in proposing to commit any language for the first time to writing, nothing else but the Roman alphabet is ever dreamt of. It is, in fact, emphatically the alphabet of Christian civilization and discovery; and it cannot but diffuse itself in the same proportion as Christian civilization and discovery advance. Already, indeed, it meets with resistance nowhere except in that region of the world which has long been characterized by its resistance to all change, and of course to this. It meets with resistance nowhere but in Asia. There is nothing in the languages of Asia however which precludes them from the benefit of the Roman alphabet. Our letters require only to receive diacritical marks, so as to equal in number the letters of the Asiatic alphabets, in order to be equally fit with them for expressing the existing pronunciation, and vastly more fit

than they are, both for the pen and for the press. On this subject Sir W. Jones, equally to be admired for the vastness of his knowledge of the languages of Asia, the candour of his judgment, and the purity of his taste, makes the following remarks: "By the help of the diacritical marks used by the French, with a few of those adopted in our own treatises on fluxions, we may apply our own alphabet so happily to the notation of all Asiatic languages, as to equal the Déva Nágara itself in clearness and precision; and so regularly that any one who knew the original letters might rapidly and unerringly transpose into them all the proper names, appellatives, and cited passages occurring in tracts of Asiatic literature" (vol. III., p. 270).

As to expressing in writing the existing pronunciation of any language, indeed it is a great question whether much pains should be taken about perfecting an alphabet in this respect; for it is only while a people remains in the state of the dead that the pronunciation of its language remains fixed. The utterances of an advancing and intermingling people must necessarily be always changing; and if the alphabet of such a people is always to give the actual sounds of the words in use, the spelling of these words must always be changing too—a far greater evil this, than that the component letters of these words should not exactly represent the actual sounds, which are but the transient breathings of the day. For by such continual and interminable changes in spelling, all traces of the mother tongue should soon be lost, and its grammar, for the sake of a page on orthography, would be obliged to leave the chapter on etymology wholly blank. If Asia enter on the career of advancement in civilization and discovery, on which the European nations have already gone so far, each letter of the Asiatic alphabets will soon acquire as great a variety of sounds as those of Europe have already. To set forth that every letter in the alphabet of any language has in every word uniformly the same sound seems at first sight indeed a compliment, both to the alphabet of that language and to the people whose alphabet

it is ; but the fact itself speaks a deeper language, and it is this, and no more than this, that where such an alphabet has existed any length of time, society has been stationary, humanity has been at a stand.

It is not necessary here, however, to enter into the question how far letters, or symbols of sounds, should be numerically carried, in order to vary exactly with the sounds which they represent. That is a question for those who have to consider the case of languages using great variety of sounds, as those of the restless North generally do. With regard to the original Siphalese, and even the vernacular language of this Island, there are perhaps few tongues in the world, scarcely the Italian itself, which so small a number of letters would correctly express, and certainly there are none in Asia to which the Roman alphabet could be applied so nearly as it stands in European books.

But it is asked by the spirit of Asiatic resistance to change, what good would result though this were done, and Oriental books henceforth written in Roman character ? In answer to this I would say, that it would not be a few pages which would exhaust a statement of the advantages of such a change ; but the following, among others, may be mentioned here in reference to the Siphalese :—

I.—The mass to be educated in Ceylon would be put on the same advantage-ground as the masses in Europe ; they would not require to master more than one alphabet, whether for English, Siphalese, Páli, or Tamil ; and for acquiring this one they would only have to acquire a set of letters, so distinct that no child tends to confound any of them, except perhaps *b* and *d*, and their inverted forms *p* and *q*, and that only for a time ; while in the Siphalese alphabet it is so far otherwise, that in the Siphalese spelling book used by the School Commission the first lesson after the alphabet itself is to teach the child to discriminate two letters, *ṣ* and *ṣ* (*i* and *r*), very similar, the next to discriminate three letters very similar, *Ṣ*, *Ṣ*, and *Ṣ* (*u* and two *l*'s, one of them

said to be useless), the next, two others very similar, *é* and *é* (*e* and *pha*), the next, four very similar, *ə*, *ə*, *ə*, *ə* (*o*, *m̄ba*, *da*, and *nga*), the next, three very similar, *ə*, *ə*, *ə* (*gha*, *ya*, *sa*), the next, other four very similar, *ə*, *ə*, *ə*, *ə* (*cha*, *wa*, *ma*, *ba*), to which certainly *ə* (*kha*) should have been added, the next, three very similar, *ə*, *ə*, *ə* (*chha*, *ja*, *pa*), the next, two very similar, *ə* and *ə* (*na* and *tha*).

II.—The vernacular having been learned in Roman characters, English will appear to our fellow-subjects, in this country, much less strange and foreign than when a new alphabet is to be acquired for the occasion. The step from the native language to English will be much less violent; and the acquisition of the English will be much easier, because the powers of the letters being known the English words may be read at once, without the necessity of spelling them, and consequently the whole of the learner's voice will be left free to engage itself with the acquisition of the pronunciation, and the whole of his mind will be left free to engage itself with the meaning of the term on his lips, which is of course the principal thing, although in consequence of the actual pronunciation having departed so far from the written orthography, the acquisition of it must always be a hard task to every one to whom English is not vernacular.

III.—The most repulsive barrier in the way of European residents acquiring a respectable knowledge of the vernacular languages will be removed, and at least half the labour will be saved. One may indeed acquire an Indian alphabet, even the Singhalese, so as to be able to read with some facility in six months; but such reading requires an effort of the whole mind, and leaves nothing free for attending to the sense. I question indeed, if such an alphabet as the Singhalese could ever become so transparent to any foreigner as that he could recognize every word at sight, and, without some process of spelling as soon as it comes under the eye, leave the whole mind free to attend to the meaning of it.

IV.—By the use of capital and italic letters and stops, a degree of perspicuity and emphasis may be given to

compositions in Siphalese which their present mode of writing cannot command.

V.—The saving in expense of printing paper and binding materials will be immense, as Indian letters generally, and especially the Siphalese from their complicated forms, flourishes, delicate faces, and small loops, are very apt to break or fill up, and to become very indistinct when they are cut so small as to admit of being compressed into the same space as the Roman.

VI.—The affinity of cognate languages being at once visible, when they are all presented to the eye in the same letters, additional tongues will be much more easily acquired after any one has been mastered ; and different races of men being enabled at once to see a fraternity in their languages will in this way be led to entertain a friendlier feeling towards each other.

VII.—Although it were admitted to be impossible to represent as precisely and as uniformly in Roman characters, the sounds of Indian words, as is done in Indian letters (which however is not admitted), there is no great evil in this. For besides that the pronunciation of its language must ever be one of the first elements to change in an active and progressive people, the use of writing is not to teach us to *speak* but to enable us to *read*, that is, to recognize at sight, and join together, words of which we already know from conversation both the sense and the sound. A page of English seems to an Englishman just as transparent, and he can pronounce it and understand it at sight as easily as an Italian can pronounce and understand a page of Italian. Yet in our language scarcely a word sounds now as it is spelled ; while in the Italian there is a close resemblance to the Oriental languages in the faithfulness with which the letters still represent all the actual sounds of the language.

VIII.—Perhaps we may mention also, among the advantages of introducing the Roman alphabet for teaching Siphalese as well as English, that a child might then be taught Siphalese, and enabled to read whatever works may be

hereafter printed in the Roman character in that language, and yet remain unqualified for reading the popular *olas*, from which anything but good is to be expected. It would have prevented great evils, also, if the Holy Scriptures had been printed in the Roman character only, for some time at least, subsequently to their first translation, namely, until those engaged in the grand achievement were in some measure agreed as to what style of language was to be adopted, what sense of difficult passages to be taken, and what words to be chosen to express the more peculiar ideas of revelation.

But it is time to enter on the analysis announced at the beginning of this Paper. And for this purpose we may, as is usual, consider the elements of speech as consisting of vowels and consonants, which in the *Sidatsaṅgara*, a grammar of the *Elu*, or *Ela*, or *Hela*, or *Sela*, or *Selan*, or Ceylon language, as in those Asiatic grammars generally which are modelled after the ancient Sanskrit grammar, are beautifully compared, the vowels to the life or vital stream, the consonants to the members, we may almost say the articulations of the body.

OF VOWELS.

Let the vocal tube be kept open and sounding, the tongue being in its natural position, and one of those elements of speech found in all languages, and known by the name of *vocales* or vowels, will be produced. As to their number, they may be said to be infinite, because every new position of the lips, every new length of the vocal tube gives a new vowel. But by commencing to sound the vocal tube with the lips compressed and linear, then opening the mouth wide, and then closing it circularly, as also by reversing this process, all the vowels may be produced in an orderly series at one breathing. The former series is very distinctly produced by a cat when it mews, the latter less distinctly by a lion when it roars. How then are we to represent this series in writing? In itself it is infinite, and even its members which are distinguishable by the ear, are more numerous

than the entire letters of any alphabet. We must therefore limit the number of letters which are to represent the vowel sounds; and if so, how many shall we invent or adopt? I do not think that we can find or fix on any thing better than that which the Roman alphabet gives, viz., five simple vowel letters, each distinct from the other, and no more. Now of these the phonic value may be found, independently of every particular language, in the following way. Let the letter *m* be written down to represent the initial sound of the vocal tube when the mouth is shut, then after it, in this order, the vowel letters *i, e, a, o, u*; then, fixing *the eye* on each of these successively, while *the voice* is simultaneously made to imitate the mew of a cat, and attaching about an equal amount of utterance to each, a just idea of the significancy of each symbol or letter will be obtained by the student, and that though he be quite ignorant of Italian and Latin as pronounced in Scotland, Ireland, and all Europe, except England, and of English, nay of every other language but that in which he happens to acquire his ideas. By any one who can recall the roar of a lion, the proper sound may also be attached to each letter by reading the series backwards while imitating the roar of this more noble cat. In English indeed, in consequence of the rapidity with which its pronunciation has departed from its orthography, sad confusion prevails. Thus the initial letter (*i*), which corresponds to the linear position of the lips, has often the sound of *ai*, which requires two very different positions; while *e* has often no sound at all, often the corrupt power of impressing its own sound upon the letter *a* as in the word *name*, and often the sound of *i* as in the word *me*; *a* in like manner has often the sound of *e*. English orthography is in a wretched state. But in most of the other countries of Europe, especially in Italy, the spoken and written languages agree more perfectly.

Nor can we find fault, if the phonic value of the letters of the Roman alphabet must still be taken from the mouth of a Roman. Now this, as will presently appear, brings them to a perfect correspondence with the vowels in the languages of

India, a state of things which is no longer wonderful when we consider that the principal languages of Europe and those of India equally (especially when considered as written languages) have flowed from the same fountain, of which we may consider the Latin in the West, and the Sanskrit in the East, as the most classical developments. No wonder then if a parallelism exists between their vowel systems. The elaborate Grammarians of Sanskrit, indeed, place the liquid syllables *ri* and *lri* among the vowels, and regarding them as such, have subjected them to euphonic changes in that particular language to which they would not be subject as syllables. Hence in writing Sanskrit in the Roman alphabet it would be necessary to attach to these letters some diacritical mark, to indicate when they were used as vowels, when as consonants. But Sanskrit is so much the creature of study, so little that of life, and its alphabet is so much the very symbol and formula of its grammar, that independently of there being no urgency in the case, since it is a dead language, there are other reasons why it should be left to repose undisturbed in its own Déva Nágara. Let it not be inferred, however, that the Déva Nágara, which gives two additional letters unlike all others for these so-called vowel sounds, is to be admired for so doing. The Roman alphabet, which represents the former (*ri*) by two, and the latter (*lri*) by three letters, is far more true and philosophical. The new letters of the Nágara give no information at all as to the character and composition of the peculiar sounds which they represent, while the combinations *ri* and *lri* show both. They show that the former requires two positions of the tongue and the latter three, to accomplish its utterance. They show also what these positions are, and what the order of their succession.

It must here be remarked, however, that in the Sinhalese a vowel sound frequently occurs which must be attended to at the present time, though it will probably vanish, at least in writing, when the people who speak Sinhalese rise in taste and intellect. I allude to that ugly guttural sound of *a* of which

ɹ and ɹ are the symbols, which is heard in the bleating of a sheep, and in some measure also when a person with an English accent utters in a melancholy manner, and very lengthened, the word *Mary*. If it be thought desirable to represent it in roman characters, it may be done by underlining the letter a, a symbol adopted in Bengal to intimate anomaly, and which does not interfere with its quantity, a circumstance needful to be attended to, as this word, like every other vowel-sound in Siphalese, may be either long or short; hence the unfitness of the symbol æ hitherto generally used to represent it, as this gives universally the idea of a long vowel or even diphthong. Using the acute accent then, to indicate the long state of the vowel, a notation strictly analogous to the Oriental mode of doing the same, we may represent to the eye the whole single vowel system by these few and simple forms:—

Short: i, e, a, a, o, u.

Long: í, é, á, á, ó, ú.

OF DIPHTHONGS.

It has been stated that certain of the lower animals, when they bring the vocal tube into action, emit the whole vowel series at once. With us, however, vowel sounds form rather the vocal channel into which to throw in sounds of a more abrupt or articulate character; and a single vowel suffices, in almost every case, for a single utterance. Opening on its middle term however, *a*, the most elementary of all sounds, the voice sometimes proceeds to embrace, either the one-half or the other of the whole series, that is, to utter the vowel combination *aei* and *aou*. These are generally expressed by their terminal letters *ai* and *au*, and in the wretched orthography of English, sometimes by *i* and *ou*. Hence two not unimportant elements, in language especially, as holding a permanent place in the Oriental alphabets, and known by grammarians as diphthongs.

OF W AND Y.

Another interesting phenomenon connected with the vowel series is to be observed when the voice, instead of beginning with the sound of *a*, which may be said to be the central member of all languages, as it is of our vowel series (and thus developing the diphthong *ai* or *au*, as has been shown), begins to form a diphthong with some letter of the interior. In this case, the voice in its haste to arrive at *a*, which is the sound of repose, or at any more open sound than the initial one, seldom parts the time equally between the compound vowels of the utterance. It usually (especially when highly animated) passes rapidly towards the more open sound, so that the closest sounds (the first and last vowels in our series), viz., *i* and *u*, become, when followed by another vowel, transition sounds only.

Nor has this peculiarity of the human voice been neglected in our alphabet, though the addition it has occasioned be comparatively modern. The letter *y* has been introduced as the symbol of the transition *i*, and *w* as that of the transition *u*; so that *ie*, *ia*, *io*, *iu*, when the transition is made rapidly to the latter vowel, are written *ye*, *ya*, *yo*, *yu*; and *uo*, *ua*, *ue*, *ui*, in the same circumstances, are written *wo*, *wa*, *we*, *wi*.

These phenomena exhaust the principal peculiarities of the voice when uttering vowels, and it thus appears that the alphabet in use in Europe, in so far as the vowels are concerned, is eminently philosophical, and renders it possible to express in writing, by the use of nine marks taken from the Roman alphabet, sounds for which the Déva Nágara employs sixteen, and the Singhalese a still larger number.

OF CONSONANTS.

Sounds not vocal or vowel, that is simple and continuable, are produced either by cutting short the voice altogether (mutes) or by permitting it to flow imperfectly either through the mouth (liquids, sibilants) or by the nostrils (nasals). And though there are infinite positions between the larynx and the lips, where these sounds may be produced, yet they may

be considered chiefly in reference to four regions, guttural, palatal, dental, and labial ; the tendency of a language being, according as the people who use it tends more and more toward a state of repose, to move forward from the throat towards the lips, and consequently to lose its gutturals, aspirates, and palatals, in favour of sibilants, dentals, and labials. The repose may be that of order and intelligence, or it may be that of effeminacy or of mere indolence. Let emotion and energy diminish from any cause, the gutturals and aspirates of that people's language fall into disuse at the same time. When the heart ceases to speak, the language becomes that of the lips. Of this we have abundant instances in our own language. Thus the words *nacht*, *gebracht*, *regen* (still spelled *night*, *brought*, *rain*) we pronounce thus : *nait*, *bràt*, *rén*, sinking the *c*'s, the *g*'s, and the *h*'s—that is, the gutturals and aspirates. This, of course, we should be disposed to ascribe to refinement and the repose proper to it ; but whatever the cause, the same change is to be observed in the language of Ceylon. It is only in words adopted from the restless north, words of Sanskrit or Páli origin, that the aspirated letters, the guttural and cerebral nasals, and even the sound *tsha* (☉) are found. The Eļu grammar gives only twenty consonants, *y*, *w*, and *ang* being three of them, and even the modern Sinhalese, though consisting in a great measure of Sanskrit and Páli words, is much less guttural and aspirated, much more labial and vocal, than either of these languages, or perhaps any of the other languages of Asia. Were it not for the want of emphatic syllables, or what comes to nearly the same thing, an equal emphasis on almost every syllable, which gives it a very mechanical effect, we might compare the Sinhalese, in point of softness, to the Italian. And indeed the Tamil, which is spoken by half the inhabitants of Ceylon, seems to me equal in its ordinary strain to the greatest efforts of which the Italian is capable. Like the Italian and pure Sinhalese, it rejects aspirated letters. It retains indeed only two, out of each set of five, in the Nágara alphabet, and these, the two

which are most sonorous, infusing energy by the abundant use of *r*, set off by no fewer than three sounds of *l*, the other lingual. On this subject, in reference to the Siphalese, the acute Callaway, in the Siphalese Grammar prefixed to his Dictionary, makes the following remarks: "Some writers seem to fancy that their compositions are destitute of dignity and grace, without a proportion of aspirated consonants. Letters of that class are disused in speaking, and as their sound differs in nothing from that of their unaspirated companions, but in a stronger breathing, it may be considered pedantic to use them at all. When words abounding with consonants are received into Siphalese from other languages, it is the fashion to throw into them a few vowels, so as to facilitate their pronunciation. This usage is very commendable," &c. In opposition to this, indeed, it may be said that if guttural and aspirated sounds be the indication of energy, surely they ought to be cultivated. True, if they imparted or tended to impart energy. But the language of a people is merely the exponent of that people, and to propose to infuse energy into a people by forcing on them a guttural and aspirated language, were truly Quixotic.

The number of consonant sounds of which the human voice is capable, is, like that of the vowels, infinite. But here the variety is of course much greater, and the ear can discriminate a much larger number. Accordingly, while there are only five pure vowel letters in the Roman, and I may add in the Eln alphabet, there is nearly four times that number of simple consonants in both. They are not altogether the same, however. The Roman alphabet has *f* and *v*, two labial aspirates, acute and grave, or surd and sonant, which the Siphalese alphabet wants; while the latter has *ç* and *œ*, a palatal *t* and *d*, which the Roman has not: for though it may be said that *t* and *d* as sounded by us, and the nations of northern Europe generally, are fully as nearly allied to the palatal as to the dental *t* and *d* of the Nágara, yet in the mouth of a Roman they are so purely dental that traces of a gentle aspirate or sibilant almost always accom-

pany their utterance. We ought therefore to consider the palatal *t* and *d* as those which require some diacritical mark, as a dot in or under each, to distinguish them from the other *t* and *d*, which dot will at once serve to distinguish them and to show their affinity to each other, a far better plan, surely, than to have quite different characters for them, as in the Siphalese alphabet.

The Siphalese has also no fewer than four letters to represent the open nasal, according to the region in which it is formed. Of these, two however are seldom used, and are not even given in the Eḷu alphabet, while all of them are occasionally represented by the single symbol (*o*) *bindu*, just as they may be in the Roman alphabet by the single letter *n*, the consonant in apposition determining whether the nasal is to have a guttural, palatal, or dental sound; by which also any one who desires to transfer into Siphalese characters a Siphalese word now in Roman characters would be enabled to know which nasal letter he is to choose in replacing *n* by it. If, however, it is thought desirable to indicate more directly in the Roman alphabet which nasal occurs in the Siphalese or Tamil, four *n*'s, one simple, the other three with one, two, and three dots beneath, as is done in Bengal, or some such simple addition, will do the business far better than the four voluminous and awkward Siphalese nasal letters, having as usual no resemblance to each other, though their sound is nearly the same. We have occasion to regret, however, in reference to the Siphalese alphabet, that the Roman does not supply us with a letter bearing to *j* (as used in English) the same relation that *k* does to *g*, or *t* to *d*, that is, the acute or surd of which *j* is the grave or sonant. The sound does not occur, nor is there a letter for it in Eḷu, but in Sanskrit, and especially in Pāli, it holds a conspicuous place. It is the \ominus of the Siphalese alphabet, generally represented in English by *ch*, sounded as in the word *church*, in German by *tch*, as in the word *deutsche*, and in Italian simply by *c*, when the sound of \ominus occurs at all in that language, as heard in the word *cicerone*. How

then are we to represent \ominus in Roman letters? *Ch* as in *church* has been generally adopted, but unfortunately this is exclusively an English value of these letters. It is a combination which does not occur in German at all, and its value in French is *sh*, and in Italian *h*. All but Englishmen, therefore, must have serious objections to representing the consonant part of \ominus by *ch*. The sound is accurately expressed by the combination *tsh*, just as that of *j* is accurately represented by the combination *dsh*, which shows also the analogy between the two. But it would be a great pity to part with *j*; and *tsh*, and indeed even *ch*, when requiring to be doubled, as for instance in the word *hemichcha*, has a very awkward appearance. It seems most philosophical, therefore, to represent \ominus or the surd of *j* in the Roman alphabet as the Romans themselves do, whenever the sound occurs in their language, that is by *c*, reserving *c* for this purpose exclusively. By Italians, however, it will be thought too bad that *ca* and *co* should sound *tsha* and *tsho*; as by English it will that *ce* and *ci* should sound *tshe* and *tshi*; for even analogy and uniformity seem strange and violent when they go against custom. Although, therefore, as we put a thread round our finger when we wish to keep something in mind, we might put a mark upon *c*, as for instance, a small *h* above at the opening, to remind us that its sound is that of the English *ch*, still, in the first instance, it may be well not to attempt anything so refined, and simply content ourselves with *ch*. According to these views, we obtain in the Roman alphabet the following system of consonants:—

	<i>Mutes.</i>			<i>Sibilants.</i>			Liquid.	Nasal.
	Acute.	Grave.		Acute.	Grave.			
Gutturals	k	g	...	h	°	...	r	—
Palatals	...	ṭ	...	ch	j	...	—	n
Dentals	...	ṭ	...	s	z	...	l	—
Labials	...	p	b	f	v	...	—	m

The sound proper to this blank ° occurs in many languages, from Spain to Malacca, as for instances, that of *j* in the

* See a Paper on the same subject as this, by Sir W. Jones, in the first volume of the Asiatic Researches.

Spanish word *Badajos*, and in many Malay words. Were it not for the Arabic and its branches, which having two *k*'s analogous to *k* and *q* requires the latter for this purpose, this place might be filled up by *q*, which is now disregarded.



For practical purposes, however, we must retain the letters in their usual lexicographical order, of which it will be no violation if we write them in lines, as we do words composed of them, and not all in one line, or in a vertical column like the Chinese.

Vowels.

Consonants.

a	...	b	...	c	...	{ d d				
e	...	f	...	g	...	h				
i	...	j	...	k	...	l	...	m	...	n
o	...	p	...	*	...	r	...	s	...	{ t t
u	...	v	...	w	...	*	...	y	...	z

The only other important remark which remains to be made respecting these letters, and the Roman alphabet, is, that though there is reason to believe that in its origin it was syllabic, that is, every letter implied also a vocal or vowel sound, it is now strictly elementary; mutes are truly mutes, and semi-vowels no more than semi-vowels. To form a syllable with any letter, a vowel must be joined to it. It is indeed true that we name the letters *bee*, *cee*, *dee*, &c., but their value is rather *ab*, *ac*, *ad*, &c., the *a* in these syllables being occupied by some letter proper of the word into which they enter; and it is a great improvement in teaching the alphabet to return to this old way, now treated of as new, under the name of the Phonic System. The Déva Nágara alphabet, on the other hand, and those modelled after it, such as the Sinhalese, are still syllabic alphabets. Every consonant has a phonic breathing or vowel following its utterance; and these vowels or phonic breathings are always admitted to the consonant sounds in pairs, a *spiritus lenis* and a *spiritus asper*, a soft vowel sound and an aspirated one. And had this double power of the letters been expressed by some

uniform letter, as is done in the Hindústani alphabet, or by a little accent, turned one way in one case and the other way in the other case, as it is in Greek printed books, it would have been a great beauty. But when we consider that the aspirated letters have in general forms of their own bearing no resemblance to the same letters when unaspirated, we are tempted to ascribe some truth to the charge that the inventors of such alphabets wished them to be complicated, that the reading of books, which at first are always the sacred books, to the exclusive knowledge of which they owed their pre-eminence, might be as inaccessible as possible to the common people. In the Sînhalese language, as has been already stated, these aspirated letters do not play the important part which they do in the Páli and Sanskrit, nor are they given in the Eḷu alphabet at all. Still they exist in the *hodya*, adding to the number about fourteen of the worst characters in it, having in no case any resemblance to the fourteen unaspirated letters which they follow, though they differ only in the more expulsive breathing with which the accompanying vowel is uttered. In the use of the Roman alphabet we get rid of them altogether by the simple introduction of the letter *h* between the consonant and the vowel, which completes the syllabic letter. Thus the sounds which a crow emits, according as it kaws less or more urgently, are represented in Roman characters by the letters *ká* or *khá*, which show at once the true composition of the sound, and the relation of the two sounds to each other. In the Sînhalese alphabet, however, they are represented thus,  and , in which the more complicated sound has the simpler symbol to express it: and though the sounds in so far as they are articulate are identical, the symbols have no resemblance, except the vowel mark, which only shows that both terminate in a long *a*. Again, the sound which one emits when he wishes to repudiate any statement passed upon him, with less or more force, is expressed, in all its features, in both cases by these Roman letters *bá* and *bhá*. But in Sînhalese the same two sounds are expressed thus,

ၵ and ၶ, which, just as in the former case, have no resemblance to each other, though one cannot fail to remark the almost identical resemblance between the letter for *kha* and that for *ba*, two articulations nevertheless formed at the opposite extremities of the vocal tube, and as distinct as possible.

A great advantage then, in a philosophical point of view, attaches to the universal use of one symbol, such as *h*, to indicate the aspiration. It is only needful to be remembered by our countrymen, that this letter thus used possesses this value and this only; except of course when it follows *s*, in which case both taken together have the usual simple sound of *sh* in *shame*. But it is particularly to be remembered that it never forms, as in English, a simple sound with *t*, to produce the effect of the Greek *theta*, as in the words *this*, *that*, *death*, &c.

The attached simple vowel, or *spiritus lenis*, which follows every consonant sound in the Oriental alphabets, is more difficult to represent; for both *a* and *u*, between which it lies, have a specific phonic value of their own, with which it is undesirable to interfere. As heard in Sighalese, this universal vowel is generally the French *e*, as heard in the article *le*. In English, it is represented occasionally by all the vowels, as when we say, "a mother bird flutters over her young." The Oriental grammarians consider it as *a* short, and consequently have no medial or final form for a short *a*. The ordinary vocal or vowel stream of the voice, however, on which consonants are articulated during ordinary speech, does not give such so open a state of the organ as that which the letter *a* expresses, while that proper to the letter *u* is too close. The attached vowel is also still an aspirate, though a soft one, and an audible breathing is heard to survive the voice, just as in the French article *le*. I should therefore like to see it represented by an *a* with a little bit cut out, which in italics, and writing, would at once be an approach to *u*, and serve to express the short, broken, or escaping character of the sound.

The Lord's Prayer in Sinhalese: Matthew vi. 9.

(THE BIBLE SOCIETY'S TRANSLATION, 1840.)

Swargayehi wēdasitina apagē piyānanwahansa,—Obawahanségé nāmaya suddhawéwá; obawahanségé rájjaya éwá; obawahanségé kemētta swargayehimen búmiyehi la karanu-
lēbéwá; apé dawaspata bhójanaya apāta ada dí wadāla-
menawa; apé nayakārayinṭa api kshamāwennákmen apé
nayat apāta kshaméwi wadālamēnawa; apa pa kshāwāta
nopamunuwá; napuren apa galawá wadālamēna; mak-
nisáda rájyayat parákramayat mahimatāwayat sadākalhima
obawahanségémaya.—Amen.

සවිතියෙහි වැඩසිටින අපගේ පියානනවහන්ස, —ඔබවහන්සේගේ
නාමය සුඛවේවා ඔබවහන්සේගේ රජය ළඟා වේවා ඔබවහන්සේගේ
කැමැත්ත සවිතියෙහිමෙන් බුමියෙහිද කරනුලැබේවා අපේ දවස්පතා
තෝරනය අපට අදදී වදලමැනව අපේ නයකාරයින්ට අපි ක්ෂමා
වෙන්නාක්මෙන් අපේ නයත් අපට ක්ෂමාවී වදලමැනව අප පරිකෘතව
නොපවුනුවා නපුරෙන් අපගලවා වදලමැනව මක්නිසාද රජයත්
පරතුමත් මහිමතාවයත් සදාකල්හිම ඔබවහන්සේගේමය. —අමෙන්.

The Roman Alphabet.

VOWELS.						CONSONANTS.					
Italian.	English.	Capitals.	Small Letters.	Initials.	Medial and Final.						
Amare...	America	A	a	æ							
	Mar ...	A	á	æ	B	C	D				
	Man ...	A	a	æ	b	c	d				
	Mary ...	A	á	æ							
Temere	Bed ...	E	e	é	F	G	H				
	There...	E	é	é	f	g	h				
Finito ...	Pitiful	I	i	í	J	K	L	M	N		
	Police..	I	í	í	j	k	l	m	n		
Odore ...	Most ...	O	o	ó	P	Q	R	S	T		
	Rose ...	O	ó	ó	P	q	r	s	t		
Tumulto	Bull ...	U	u	ú	V	W	X	Y	Z		
	Rude ..	U	ú	ú	v	w	x	y	z		

* The asterisk marks the place where the consonant comes in, as—

කේ කො
ke ko

Modern or Mixed Sinhalese Alphabet.

Vowels	... අ a ආ á ඉ i ඊ í උ u ඌ ú එ e ඒ é ඔ o ඛ au ඞ ah
Gutturals	... ක ka ට kha ග ga ඝ gha ඛ nga
Palatals	... ච cha ඡ cha ඣ ja ඤ jha ඞ nya
Cerebrals	... ට ta ඨ tha ඩ da ඪ dha ණ na
Dentals	... ත ta ඵ tha ද da ඬ dha න na
Labials	... ප pa භ pha බ ba භ bha ම ma
Semi-vowels	ය ya ර ra ළ } ල la ව wa
Sibilants & Aspirate	{ ස sa ඝ sa or se හ sha හ ha

Elu or Unmixed Ceylon Alphabet.

අ a ආ á ඉ i ඊ é උ u ඌ ú එ e ඒ é ඔ o ඔ ර
 ක ka ග ga ජ ja
 ට ta ඩ da } na
 ත to ද da }
 ප pa බ ba ම ma
 ය ya ර ra } ට wa
 ස sa හ ha } la අ: ah

In these alphabets the vowels are rejected by writing two consonants close together, as *aswayá*, or by such a dash on the top of the letter as is seen in the Siphalese equivalents in the Roman alphabet above. But *æ* cuts off the vowel of the preceding consonant by assuming this form, *æ*—as *mitya*, not *mitaya*; as also *ó* by assuming the form *ó*—as *kra*, not *kara*; or this form *ó*—in which case it also precedes, as *swargaya*.

ON THE RAVAGES OF THE COOROOMINEA, OR
COCOANUT BEETLE.

By J. CAPPER, Esq., C.M.R.A.S and M.S.S.

(Read on August 1, 1845.)

THE beetle which bears the above name, and of which specimens are on the table, though but very little known to Europeans, except of late, has long been an object of hostility to the Singhalese, from the ravages which it at various seasons commits on their favourite plant, the cocoanut. From all that can be gathered from native headmen, it would appear that, in the Western Province at any rate, this insect was never seen in such extraordinary numbers as has been the case during the past eighteen months; otherwise it were difficult to imagine how such vast tracts of cocoanut trees as line the shores of the Western and Southern Provinces should have reached maturity with so little apparent injury. The writer was very recently through some large fields of cocoanut plants, varying in extent from 50 to 150 acres, and about two years and three years old. In these he did not discover a single young tree untouched by the Cooroominea. They had all been more or less bored through, and had lost their centre leaves, besides being greatly mutilated by knives and cattles in getting out the beetle; for if left in, it will find a way out very soon, to go in search of another plant. Nothing can wear a more miserable and disheartening appearance than a field of fine young cocoanut plants with deep wounds in their sides, their leaves cut through in all directions, and lying scattered on the ground.

Unfortunately for the cultivator, this beetle pursues its labours of destruction only in the night time, and much more so on dark wet nights, than when the moon is up and the

sky clear. In the daytime it is seldom, if ever, to be met with, unless it be within the stems of the plants, into which it may have eaten its way during the previous evening. Its work usually begins with the coming darkness, for as soon as the fire-light spreads its shades over the earth, these insects are heard, rather than seen, buzzing through the air in quest of their favourite haunts. They seldom attack a plant before it is eighteen months old, or has some considerable thickness of stem to play upon, and in their labours they always select, as the most valuable part, that portion of the stem which lays immediately below the upper leaves, where the substance is as yet green and soft, and where bark has not yet formed. To force asunder the rind of the stalk, and open a passage down the interior, they employ the single horn situated on the centre of the head, and so well do they ply this powerful little weapon that within an hour, or even less, from the commencement of operations, they will have made an aperture, and introduced themselves within the body of the plant, when they immediately begin to work their way downwards, through the centre and most tender part. The leaflet bursting from the crown of the young tree is generally destroyed by them, which, of course, keeps the plant back in its growth for some little time, perhaps for several months, by which period a new leaf will grow, to run the same risk as its predecessor. A cocoanut plant is naturally hardy, and it must be eaten through and cut open a number of times before it will die. The tree, however, often does die, even when it is in bearing, though this happens but rarely. If the *Cooroominea* be not detected and removed the morning following its entrance, it will reach down to the root, turn about, and make its way out in search of another plant.

Their object in thus entering the plant is doubtless food, for no eggs have ever been discovered in these holes, and the fibrous substance of the stem is found ejected, evidently after having been masticated, in a finely divided state, similar to coir fibre.

It is very rare, indeed, that more than one beetle is found attacking a plant at the same time, though a few cases are known where two or three have been removed from one hole. The ordinary method of extracting the insects from the cavities, followed by the natives, is by splitting open the stem, from the hole downwards, with a cattle or large knife, until the beetle can be taken out by the finger. This cutting open the young tree of course greatly disfigures it, and must necessarily retard its growth; still this is deemed of far less consequence than the destruction of the insect, which, if suffered to escape, is sure to attack other plants, and in the end multiply in numbers. An improvement has been made in this process of removal by a gentleman owning tracts of cocoanut trees on the eastern coast of the Island, where it appears the *Cooroominea* is also numerous; and this improvement consists in introducing down the aperture a long iron wire with a barbed end, and this barb or hook being driven down briskly enters the hard back of the insect, and enables the operator to draw out the intruder without injury to the plant. The writer has seen as many as fifty of these beetles collected from a field of not more than 10 acres during one morning. The finest and largest plants are generally selected in preference to others less vigorous of growth; indeed, the *Cooroominea* seldom attacks any that are diminutive in size and of tender age. It has not yet been ascertained where these insects usually deposit their eggs, though it is believed, with good reason, that they are placed in very light soil or decayed vegetable matter, for in such places the grub is often found issuing from the earth, and it does not appear too much to suppose that the beetle is endowed with sufficient instinct to know that in depositing its eggs amongst decayed vegetation it leaves them in a place most favourable for their maturing for the nourishment of the grubs.

The native cultivators are of opinion that the unusual numbers of the *Cooroominea* observed this year are entirely owing to the application of manure and to the plants being

TABLE I.

Year.	No. of Prosecutions.	No. of Prisoners.	No. Tried.	No. Convicted.	Offences											
					Against the Person.	Against Property.		Other Offences.								
						With Violence.	Without Violence.									
1813	...	103	...	299	...	187	...	109	...	20	...	86	...	1	...	2
<p>The above year refers only to the Maritime Districts of the Island, and is also exclusive of Colombo.</p>																
1834	...	269	...	544	...	421	...	286	...	61	...	70	...	89	...	66
1835	...	223	...	418	...	317	...	209	...	58	...	56	...	72	...	23
1841	...	176	...	397	...	310	...	155	...	32	...	64	...	50	...	9
1842	...	209	...	539	...	368	...	158	...	44	...	76	...	35	...	3

The above year refers only to the Maritime Districts of the Island, and is also exclusive of Colombo.

TABLE II.
1834.

Convictions.	1834.	1835.	1841.	1842.
Murder	3	8	3	9
Manslaughter and culpable homicide	5	8	11	8
Administering poison	1	—	—	—
Rape	3	1	—	1
Decoying away child	1	—	—	—
Assault	48	41	18	26
	61	58	32	44
Robbery or assault and robbery	17	33	34	45
Burglary	50	22	30	31
Arson	3	1	—	—
	70	56	64	76
Theft	62	37	35	12
Embezzlement	1	2	—	2
Receiving stolen property	20	18	14	13
Forgery	8	15	1	6
Fraud	3	—	—	2
	89	72	50	35
Perjury	22	9	—	2
Pervarication	—	1	3	—
Conspiracy to defraud, &c.	3	—	—	—
Offences against the coin	3	—	2	—
Breach of Penal Ordinance	7	5	4	1
Escape	31	8	—	—
	66	23	9	3
	286	209	155	158

TABLE III.

	No. of Cases.	No. of Prisoners.	No. Tried.	No. Convicted.
1834 { District of Colombo	61	121	95	72
{ Northern Circuit	60	145	110	84
{ Southern do.	108	214	165	91
{ Eastern do.	40	66	51	39
	269	544	421	286
1835 { District of Colombo	49	80	54	35
{ Northern Circuit	59	117	83	57
{ Southern do.	71	140	111	67
{ Eastern do.	44	81	69	50
	223	418	317	209
1841 { District of Colombo	45	91	58	32
{ Northern Circuit	47	109	87	36
{ Southern do.	43	115	96	54
{ Eastern do.	41	82	69	33
	176	397	310	155
1842 { District of Colombo	73	161	99	39
{ Northern Circuit	47	148	98	52
{ Southern do.	42	146	120	47
{ Eastern do.	47	84	51	20
	209	589	368	158

TABLE III.—*continued.*

	Homicide and Murder.	Other Offences against the Person.	Offences against Property		Other Offences.	Total No. Convicted.
			With Violence.	Without Violence.		
1834 { District of Colombo	...	...	...	...	...	...
	5	18	7	24	18	72

1834 { Northern Circuit	...	11	43	11	19	84
	—
	...	13	13	42	23	91
1834 { Southern do.	...	...	...	...	...	...
	3	11	7	12	6	39

1835 { District of Colombo	...	15	1	13	2	35
	4	...	...	...	...	...

1835 { Northern Circuit	...	7	28	11	7	57
	4	...	...	...	...	...
	...	16	16	22	11	67
1835 { Southern do.	...	...	...	...	...	...
	6	4	11	26	3	50

1841 { District of Colombo	...	2	7	11	5	32
	7	...	...	...	...	...

1841 { Northern Circuit	...	1	26	7	—	36
	2	...	...	...	...	...
	...	12	21	17	4	54
1841 { Southern do.	...	...	...	...	...	...
	5	3	10	15	—	33

1842 { District of Colombo	...	3	19	11	2	38
	3	...	...	...	...	...

1842 { Northern Circuit	...	3	37	11	1	53
	1	...	...	...	...	...
	...	13	17	9	—	48
1842 { Southern do.	...	...	...	...	...	...
	4	8	3	4	—	19

TABLE IV.—(a) DISTRICT OF COLOMBO.

		No. of Cases.	No. of Prisoners.	No. Tried.	No. Convicted.			
1841	{	Colombo, North and South		30	...	...	{ 1 Manslaughter 2 Assault 1 Robbery 1 Burglary 3 Theft	
		Negombo ...		5	...	13	...	{ 6 Possession of stolen property 2 Offences against the coin 4 Manslaughter 5 Burglary
		Kajutara ...		6	...	5	...	{ 1 Possession of stolen property 1 Manslaughter 1 Theft
	{	Ratnapura		4	...	5	...	{ 1 Manslaughter 1 Manslaughter
		Colombo, North and South		36	...	46	...	{ 1 Manslaughter 2 Assault 5 Burglary 6 Theft
1842	{	Negombo ...		8	...	7	...	{ 2 Possession of stolen property 1 Embezzlement 1 Perjury 1 Manslaughter
		Kajutara ...		10	...	11	...	{ 1 Burglary 1 Assault 1 Embezzlement
		Ratnapura...		18	...	36	...	{ 1 Breach of Penal Ordinance 5 Burglary 8 Robbery 1 Theft
	{	Colombo, North and South		36	...	...	...	{ 1 Possession of stolen property
		Negombo ...		8	...	...	...	{ 1 Possession of stolen property

TABLE IV.—(b) NORTHERN CIRCUIT.

	No. of Cases.	No. of Prisoners.	No. Tried.	No. Convicted.	
Chilaw and Puttalam	4	6	6	3	Assault and robbery
Maññar ...	3	10	9	—	{ 1 Manslaughter 3 Burglary
Nuwarakalāwiya	4	7	7	5	{ 1 Theft 2 Burglary
Jaffna ...	6	9	6	4	{ 1 Theft 1 Possession of stolen property
Wallégama	10	36	29	10	{ 5 Burglary 3 Assault and robbery
Vadamaráðchi	1	3	—	—	{ 1 Theft 1 Forgery
Temmaráðchi	5	14	8	8	{ 1 Burglary 1 Assault
The Islands	2	2	2	2	{ 5 Assault and robbery 1 Possession of stolen property
Waññi ...	1	6	6	1	{ 1 Burglary 1 Possession of stolen property
Trincomalee	3	4	4	1	Burglary
Batticaloa	8	12	10	2	{ 1 Manslaughter Burglary

TABLE IV.—(b) NORTHERN CIRCUIT—continued.

	No. of Cases.	No. of Prisoners.	No. Tried.	No. Convicted.	
Chilaw and Puttalam	17	...	...
Maññár	7	...	...
Nuwarakaláwiya	11	...	...
Jaffna	21	...	...
Wallégama	5	...	...
Vaḍamarádehi	23	...	...
Tenmarádehi	42	...	...
The Islands...	3	...	...
Waḡḡi	—
Trincomalee	9	...	...
Batticaloa	10	...	...

1842

Assault and robbery

1 Assault

4 Robbery

—

—

—

2

2 Theft

4 Forgery

4

2 Assault and robbery

2 Possession of stolen property

21

2 Assault

16 Burglary

1 Assault and robbery

1 False personation

1 Perjury

1

Manslaughter

3

Assault and robbery

2

Burglary

TABLE IV.—(d) EASTERN CIRCUIT.

No. of Cases.	No. of Prisoners.	No. Tried.	No. Convicted.							
1841	Kandy, North and South...	10	...	16	...	14	...	13	...	1 Assault 1 Robbery 10 Theft
	Three and Four Kóralés...	3	...	6	...	6	...	1	...	1 Possession of stolen property 1 Theft
	Seven Kóralés	11	...	20	...	12	...	6	...	2 Murder 1 Assault 2 Robbery
	Mátalé ...	4	...	10	...	9	...	4	...	1 Possession of stolen property 1 Murder
	Nuwara Eliya	5	...	14	...	14	...	2	...	3 Assault and robbery 1 Assault 1 Theft
	Badulla ...	6	...	11	...	9	...	7	...	2 Manslaughter 3 Burglary 1 Robbery
1842	Kandy, North and South...	14	...	30	...	22	...	10	...	1 Possession of stolen property 2 Manslaughter 6 Assault 1 Robbery
	Three and Four Kóralés ...	4	...	5	...	4	...	3	...	1 Manslaughter 2 Possession of stolen property
	Seven Kóralés	10	...	14	...	8	...	1	...	Assault
	Mátalé ...	11	...	19	...	9	...	4	...	2 Manslaughter 2 Burglary
	Nuwara Eliya	3	...	2	...	2	...	1	...	Assault
	Badulla ...	6	...	14	...	7	...	1	...	Possession of stolen property

These tables show that in the year 1834 there were 269 cases on the calendars and 544 prisoners or persons accused, of whom 421 were tried, and of these 286 were convicted; and in the year 1835 there were 223 cases and 418 prisoners, of whom 317 were tried and 209 convicted. Of those convicted in the year 1834, there were 3 found guilty of murder, 5 of manslaughter and culpable homicide, and 53 of other offences against the person, 159 of offences against property, being 70 with violence and 89 without violence, and 66 of other offences not included in the above classes. Of those convicted in the year 1835, there were 8 found guilty of murder, 8 of manslaughter and culpable homicide, and 42 of other offences against the person, 128 of offences against property, being 56 with violence and 72 without violence, and 23 of other offences.

In the year 1841 there were 176 cases and 397 prisoners, of whom 310 were tried and 155 convicted; and in the year 1842 there were 209 cases and 539 prisoners, of whom 368 were tried and 158 convicted. Of the latter, there were 9 found guilty of murder, 8 of manslaughter and culpable homicide, and 27 of other offences against the person, 111 of offences against property, being 76 with violence and 35 without violence, and 3 of other offences; and of those convicted in the year 1841 there were 3 found guilty of murder, 11 of manslaughter and culpable homicide, and 18 of other offences against the person, 114 of offences against property, being 64 with violence and 50 without violence, and 9 of other offences.

Table III. shows the number of cases and the number of persons charged, tried, and convicted in the District of Colombo and different circuits in the several years before mentioned; and that of the aggregate number found guilty in the years 1834 and 1835, there were in the District of Colombo 107, of whom 9 were convicted of homicide and murder and 33 of other offences against the person, 8 of offences against property with violence, and 37 without violence, and 20 of other offences; in the northern or

Malabar and Moor districts there were 141, of whom 4 were convicted of homicide and murder and 18 of other offences against the person, 71 of offences against property with violence and 22 without violence, and 26 of other offences ; in the southern or Sinhalese districts there were 158, of whom 2 were found guilty of homicide and 29 of other offences against the person, 29 of offences against property with violence and 64 without violence, and 34 of other offences ; and in the eastern, or interior districts, there were 89, of whom 9 were found guilty of homicide and murder and 15 of other offences against the person, 18 of offences against property with violence and 38 without violence, and 9 of other offences. And of the aggregate number convicted in the years 1841 and 1842, there were in the District of Colombo 70, of whom 10 were found guilty of homicide and murder and 5 of other offences against the person, 26 of offences against property with violence and 22 without violence, and 7 of other offences ; in the Northern Circuit there were 89, of whom 3 were found guilty of homicide and 4 of other offences against the person, 63 of offences against property with violence and 18 without violence, and 1 of other offences ; in the Southern Circuit there were 102, of whom 9 were found guilty of homicide and murder and 25 of other offences against the person, 38 of offences against property with violence and 26 without violence, and 4 of other offences ; and in the Eastern Circuit there were 52, of whom 9 were found guilty of homicide and murder and 11 of other offences against the person, 13 of offences against property with violence and 19 of offences against property without violence.

It thus appears that there has been a decrease in the number of cases on the calendars, in the number of persons accused and in the numbers tried and convicted ; and this diminution is observable generally throughout the Island, except in Colombo and in the interior districts, where the number of cases and the numbers accused have maintained themselves at their former amount. On the other hand, we

perceive that the ratio of prisoners to each case is on the increase, the proportion in 1834-35 being in the ratio of about 2 persons to each case, whereas in 1841-42 it was about $2\frac{1}{2}$, and both the northern and southern portions of the Island are above that average; and though the numbers found guilty of the crimes of theft, embezzlement, and receiving stolen property, as also of assault and offences against the person, generally have diminished, yet the numbers found guilty of murder and homicide, and of robbery, burglary, and other offences against property with violence, have increased, particularly in Colombo and the southern districts; so that while crime is thus less, indeed, in the gross amount, it has increased in violence or atrocity, and the peculiar character of crime in this country, that of being committed not by single solitary individuals, but in companies or bands, has become more strongly displayed.

It further appears that the proportion of persons found guilty of offences against property, as compared with the numbers found guilty of offences against the person, has considerably increased, except in the interior. Such progress may, and perhaps commonly does, co-exist with advancing civilization; and so we find that in England offences against property are nine times more numerous than offences against person, and in Scotland about $2\frac{1}{3}$, while in Ireland generally the proportion is nearly equal; and in Tipperary, which may be regarded as at the bottom of the series, the odds are quite the other way; but in itself it can denote only an increasing desire of gain. In this country in 1834-35 the proportion generally was about $2\frac{1}{2}$, and in 1841-42 it was about 3; but the southern districts have fallen below this average, and the interior or Kandy districts still more; while, on the other hand, in the northern districts (which were above the average in 1834-35) the proportion has risen as high as in England.

The population of the districts last mentioned is different from that of the other parts of the Island in origin, language, and habits; and crime in the north consists principally of burglary and other offences against property with violence,

to which would formerly have been added the cruel and daring crime of plagiarism or kidnapping ; whereas in the other parts of the Island crime presents no settled character, but, generally speaking, offences against the person and offences against property, with violence and without violence, may be regarded there as in nearly equal proportions, with a tendency or preponderance in the interior or Kandy districts towards offences against the person, and in Colombo and the south to offences against property with violence. And supposing that the thirst for gain, which is so characteristic of the low-country, were to become general, still it is probable that the northern districts would remain distinguished from the rest of the Island for daring and combination. Next to them would be the inhabitants of the interior or Kandy districts, and next the low-country people of the south, who are formidable, not from native force of character, but from adventitious circumstances, among which must be placed the multitude of escapes from justice. In September, 1841, there were, according to the *Government Gazette*, 17 at large ; in September, 1842, the number had increased to 41 ; and in September, 1843, it was 53, namely, 1 from the year 1839, 8 from 1840, 12 from 1841, 14 from 1842, and 18 from 1843 ; and of those described in the current *Gazettes*, there appears one who had twice escaped, was twice punished, and being afterwards convicted of robbery, escaped again before sentence. Escapes on a scale like this must be in every respect injurious : the administration of justice is rendered nugatory, opposition to the laws is engendered, the connection between crime and punishment is severed, and among the escaped there must be many a Kurupunchy, the head and nucleus of a gang.

There cannot be a doubt also but that the use of the lash, as formerly inflicted, though from the state of our jail discipline and the want of proper secondary punishment sometimes unavoidable, is in its ultimate result pernicious to the character of the delinquent, and by consequence injurious to society : by the enduring marks left it destroys every prospect of return to future usefulness, dissolves the last ties

which united the sufferer to his fellows, and creates in him a deep feeling of animosity against them ; the law has done to him what never can be undone, and the miserable offender, finding no place for repentance, though he seek it carefully with tears, betakes himself to the jungle, where, like Esau, he lives by his sword and becomes a terror to all around.

Of the state of education among the unhappy inmates of our jails we have few data, but from returns made to me at my request when on circuit, it appears that out of 120 prisoners in the jail of Kandy on the 9th August, 1843, there were 76, or about two-thirds, who could neither read nor write, and out of 160 in Jaffna jail on the 30th January, 1844, there were 52, or about one-half, which was also the proportion in Welikada jail, Colombo, according to the return of the Fiscal to the School Commission of 16th August, 1844, there being then in that establishment 145 prisoners, of whom 72 could neither read nor write ; whereas in England the proportion of uninstructed to the entire number of offenders is about one-third, and in Scotland about one-fifth, besides the difference of quality in the education and the difference of age of the offenders.

From the Fiscal's return last mentioned it appears that of the 145 prisoners, there were 43 under 25 years of age, 80 between that time and 40, and 22 above 40 years old, though perhaps the statement must be received with caution from the want of correct registers. It makes the greatest amount of crime between the ages of 25 and 40, and about one-sixth of the whole number of offenders above 40 years of age. The same general fact appears from another report of the Fiscal, where the average age of all the prisoners taken together was about 30, and that of the Singhalese and Malabar prisoners taken by themselves about 35. In Scotland crime appears greatest between 20 and 30, and there is perhaps but one-ninth of the offenders above 40 years old. The like appears in some of the agricultural counties of England ; in others, as Warwick, Worcester, Wilts, about one-half the total number of persons

committed are between 15 and 25 years of age; and in others, as Kent, there is more than one-fourth between the ages of 15 and 21. It would be difficult to say in all cases how much of this difference depends on the growth of crime, and how much on the period of its detection; but in this country it must be mainly owing not to slowness of growth, but to inactivity in checking it.

The return states that the prisoners were all males; there were then no females in the jail. From reports in the year 1833 it would appear that out of 923 offenders then in the several jails throughout the Island, there were—

		Males.		Females.
For felonies	...	639	...	16
For misdemeanours	...	230	...	38
				<hr/>
Total				54
				<hr/>

which makes the number of females but one-sixteenth of the entire number of offenders; very different this from the county of Stafford in England, for instance, where, out of the same number of offenders in the year 1840, there were 140 females; or Lancashire, where females constitute about a fifth of the total number of offenders; or Wexford, on the Irish coast, where they sometimes constitute about one-third. The circumstances of the different places are indeed very different, and it is probable that the proportion in this country in general is favourable.

The Fiscal's return does not set forth the religion professed by the prisoners, but of the 76 uninstructed in the jail of Kandy in the year 1843, there were—

		No. of Prisoners.
66 Buddhists out of	...	100
6 Mohammedans	...	10
2 Roman Catholics	...	7
2 Protestants	...	3
		<hr/>
		120
		<hr/>

and of the 52 in Jaffna jail there were—

		No. of Prisoners.
48 Gentoos out of ...	...	95
2 Buddhists ...	...	5
1 Mohammedan ...	...	2
1 Roman Catholic ...	...	7
Protestant prisoner ...	...	1
		<hr/> 110 <hr/>

from which we might infer that about nine-tenths of the offenders are Buddhists and Gentoos, and four-fifths of the remaining tenth Mohammedans and Roman Catholics.

The relative proportions between the commitments, trials, and convictions are very remarkable. In none of the years named does it appear that all who have been committed have been put on their trial; and of the number tried, there has latterly been about one-half, or rather but one-third, convicted. Such a result is painful, whether we regard the acquittals as right or as wrong either way; and it contrasts strikingly with a country like Scotland, where three-fourths at least of those committed are sure to be convicted, and men speak of an escape from the ministers of the law there as they did in olden times of an escape from the pursuing sleuth bratch, "siker of scent, to follow them that fled."

The average proportion of persons committed in England and Wales to the total population is commonly reckoned as about 1 in 630, and convictions as about 1 in 1,000 inhabitants. The proportion of both is perhaps favourable here in this Colony, but to determine them with accuracy we should have returns from the local Courts and population lists on which we could rely.

We are here indeed, as in almost every branch of statistical inquiry, forcibly reminded that much remains to be done to ascertain the condition, physical and moral, of the various people of this interesting country—to impress upon them some unity of sentiment and some community of feeling—and to elevate the character, national and individual, of all.

But in the meantime, if crime is increasing in violence and effrontery, and there be that love of money which is the root of all the evil,—if the old be old in guilt, and one-half or two-thirds wholly unable either to read or write,—if nine-tenths of the offenders are Buddhists and Gentoos, and four-fifths of the remaining tenth Mohammedans and Roman Catholics,—do we not hear in these things a loud cry to renewed exertions in the cause of education on the one hand, and for increased means of protection to person and property on the other;—and are not the castes and outcasts, in language not to be misunderstood nor disregarded, calling for the abolition of distinctions, which being at variance with the progressive civilization of the Western nations, act on the system now being established here like dead flies in the apothecary's ointment; and for opening up to all the way to honest wealth, in the various stations and occupations of social life, that instead of ignorance, indolence, and crime, each may take his place as living and intelligent materials in the edifice of society, to his own happiness and to the common profit of all.

ACCOUNT OF SOME ANCIENT COINS.

By S. CASIE CHETTY, Esq.

To the Secretary of the Ceylon Asiatic Society.

SIR,—THE accompanying twenty-five copper coins, which I have the honour to present to the Society, form part of a hoard discovered at Calpentyn, on January 6, 1839, by some Moormen, while employed in digging a grave in the burial ground attached to their principal mosque in the town. They were found in a *chatty* buried in the earth, at the depth of three feet from the surface; and their number was upwards of 5,000. I have no reason to suspect them to have been the offerings of devotees to the mosque, which was founded only since the Dutch conquest. It is very probable that they were buried on the spot by the original owner for safety sake, as no practice was at one time more common amongst the natives than that of hiding their treasures in the earth.

As the Society would, no doubt, wish to be furnished with some account of the origin and history of the coins in question, I beg to submit a few remarks, which, brief and imperfect as they are, may possibly tend to assist any further researches which may be made.

The coins in question are manifestly of very great antiquity, and appear to have been in extensive circulation, for they are not only frequently met with in Ceylon, but also almost in every part of the south of India. They are found either of gold or copper. The gold coins, however, are very scarce, and the metal rather inferior, while the copper

ones occur in abundance, and the metal is considered so superior that they are much sought for by goldsmiths for mixing them with gold in the manufacture of *Tambak* rings.

As it is usual with the ignorant portion of the natives to attribute the formation of all things, of which the origin is lost in the obscurity of antiquity, to demons, they call these coins by the names of *Pai kash*, or the demon's money, and *Paiperumán kash*, or the demon king's money. I have also heard some call them *Ravanen kash*, or Ravana's money.

The characters stamped on them are *Nágurí* or *Hindí*; but my very slight acquaintance with those characters will not permit of my making any attempt at deciphering and translating them. The following note by the late Mr. Prinsep, Secretary of the Calcutta Asiatic Society, on two coins of this description, one gold and the other copper, which I transmitted to that institution through the late lamented Governor Sir Wilmot Horton, however, throw some light on them, and I have therefore taken the liberty to transcribe it here :—

“The two coins transmitted by His Excellency the Governor of Ceylon belong to the class described by Mr. Wilson in the seventeenth volume of the *Researches*, and depicted on plate V., figures 109 to 113, which are stated, like the present coins, to have been found by Colonel Mackenzie at Depaldinna. No. 3, according almost exactly with the present copper coin, is a drawing of one found at Kandya in Ceylon.

“Mr. Wilson does not attempt to explain them further, than that they evidently belong to a Hindú dynasty, either on the Island of Ceylon or in the south of the peninsula. The letters are distinctly Hindí in all, though it is difficult to make out their purport. The word ‘*śrī*’ is also evident in all of them.

“Description.

“No. 1. A gold coin, weighing 60 grains.

Obverse : A male figure, seated in the Indian manner, with *dhoti*.* Left hand raised, and face looking to the left on the side.

The Nāgarī characters *Śrī Lañkēśvara* ? †

Reverse : A rude standing figure, ‡ with a flowing robe.

Right hand extended over two emblems.

Left hand supporting a crown or globe ? Beneath, a scroll, with circles or flower on the right.

No. 2. A copper coin, very similar, but more rude. The inscription on the obverse is *Srignyadyanth* ? On the reverse, the standing figure as before.

“In Davy’s *Ceylon*, p. 245, will be found a drawing of an antique gold coin called a Dambadeniya ratran (*ratran* gold), which was found in the neighbourhood of Dambadeniya, in the Seven Kóralés, a place of royal residence (no doubt identical with Depaldinna of Colonel Mackenzie). The drawing of this coin is precisely similar to those of Plate V. and to the one now before the Society, and so is the copper coin alluded to by Davy as the Dambadeniya chally (*chally* means copper).

“Davy does not seem to have comprehended either the devices or the characters on his coin, for he has reversed the engraving of the side bearing the inscription, and he supposes both to be mere hieroglyphics. To an eye accustomed to such objects, however, the standing and sitting figures are very evident, as are the Nāgarī characters, although their purport is not so clear ; indeed of the half dozen, to which we can now refer, no two seem to bear the same name ; nor are we acquainted sufficiently with the ancient history of Ceylon to be able to fill up the doubtful names of the coins from any well certified list of princes of Hindú dynasties in Ceylon, of the *Sūriyawansé* (or *Sūryawansé*) race.”

* The sitting figure is no doubt Hanuman.—S. C. C.

† The prosperous Lord of Laṅkā, or Ceylon.—S. C. C.

‡ The standing figure is Vishnu.

The Sinhalese, as stated by Dr. Davy, do call these coins by the names of "Dambadeniya ratran" and "Dambadeniya challé," and persuade themselves that they were struck at Dambadeniya when it was the capital of their kings in the 13th century; but several circumstances lead me to doubt the truth of this statement: first, the use of the *Nāgarī* instead of the *Pāli* or *Sinhalese* characters in the inscriptions; secondly, the figures of Hindú deities being stamped on them, and not the device of either the sun or lion, which were the peculiar arms of the *Wijayan* sovereigns; and lastly, the omission of all mention in the history of the kings who reigned at Dambadeniya regarding the establishment of a mint there, under their Government. While, however, I reject the claims of the Sinhalese to a Sinhalese origin of these coins, I am sorry I have nothing certain to offer in its room. If a conjecture may be hazarded, I should be inclined to trace their origin to some of the Tamil kings who had possession of the Island at one time. On my showing one of the coins to a Hindú goldsmith from Kailpatnam, a few years ago, he informed me that it was supposed in his part of the country to have been the coinage of a certain *Chóla* prince named *Allala*. May it not be possible that this *Allala* was the *Ellala* or *Ellaro* of the Sinhalese, who "invading this Island from the *Chóla* country, for the purpose of usurping the sovereignty, and putting to death the reigning king *Aselo*, ruled over the kingdom for forty years,"* and who might have struck the coins in question, in commemoration of his splendid conquests in Ceylon? If this hypothesis could be admitted, it would fix the date of these coins between the years 205 and 161 B.C.

Wishing your Society every success in the prosecution of its laudable objects.

I remain, Sir,

Your obedient humble servant,

SIMON CASIE CHETTY.

Calpentyn, September 8, 1845.

* Turnour's *Mahāvamsa*, p. 128.

REMARKS ON THE COLLECTION OF STATISTICAL INFORMATION IN CEYLON.

By JOHN CAPPER, Esq.

(Read on November 1, 1845.)

IT is within the memory of most of us that the labours of the statist may be said to have commenced.

Until these few years past, it was usual to account them as uninteresting and entirely devoid of all practical utility : the laborious inquiries, however, of the London Statistical Society, as well as of its provincial branches, have been the means of opening up such a mine of unexplored information, with reference to the moral and physical condition of the great mass of the population of large towns, that whilst the public have been astonished at the facts brought to light, it has at the same time acknowledged the service rendered by the labourers. It is to such inquiries that we may trace the appointment of "The Committee on the Health of Towns" by the House of Commons : and since then, the establishment of public baths and wash-houses for the poor, and of the formation of the Sanatorium for the middle classes.

In Ceylon, as was justly remarked by our President in his opening address, little, if anything, has been yet attempted in the way of statistical research ; the fields of information are to this time untrodden, and although there are many circumstances in this Colony calculated to discourage the labourer and perplex his inquiries, still much may be accomplished, certainly quite enough to repay him for his toil.

The progress of a nation or a colony cannot be rightly appreciated without statistical data whereon to found conclusions, and there can be little doubt but that Governments

would do well to lend their hearty co-operation by giving the fullest publicity to all documents connected with the State, and by collecting from the authorities of districts such data as would be easily accessible to them, touching the moral and industrial statistics of the people.

Taking this view of the case, I intend now to point out what can be done in this Colony, with present available means, and what might be done with further assistance.

I will commence with Vital Statistics ; and here we at once find serious obstacles in our way. The Population Tables of this Island cannot be looked upon as in any way approaching correctness, whilst their sub-divisions into occupations are little better than mere guess work. Constructed as in the departmental service of our Government, with its many ramifications of Agents, Mudaliyars, Arachchies, and Vidanes, it would appear at first sight as though the task of compiling these tables correctly were easy enough, for it is pretty generally known that the headmen are thoroughly well acquainted with everything and every person within their districts. But, on the other hand, unfortunately, returns from such people can seldom be depended on, for, added to their natural dislike to trouble, they look upon the collection of such information with suspicious eyes, and are apt to imagine that we shall feel jealous of any large increase in their numbers. Were the authorities to attach more importance to these details, and to insist on greater accuracy, under pain of their displeasure, much more might undoubtedly be accomplished. I may here remark, that the population of Ceylon in 1841 was stated to have been 1,365,779, and in the following year at not more than 1,337,032. The Island could not have lost 28,747 inhabitants during the year ; it follows therefore, that one of these returns must have been greatly incorrect.

It would not be a very difficult task for Government to obtain returns of the age and occupations of persons dying in each district, and these would afford us the means of ascertaining the healthiness or unhealthiness of the various

parts of the Island in reference to the duration of life. Returns of the mortality amongst the troops at the different stations would throw some light on their *comparative* healthiness, though it would not do to take such returns as data for the entire European population, for the habits of most of the common soldiers are unfavourable to health in a tropical climate.

It would also be very desirable to keep a record of all births of European descent, with a view to show the relative proportion of males and females, and thus throwing some light upon a question lately raised at home as to the effect of tropical climates upon Europeans in the relative production of the sexes. It has been advanced by the French statisticians, that the consequence of a tropical residence is to throw the preponderance of births on the female side, contrary to the law in northern latitudes ; but this opinion would not appear to be borne out by either Ceylon or Madras, where a somewhat hasty glance at the records of births in our possession would go to prove that, as in Europe, the balance is in favour of the male sex. During a period of ten years the average result in this Island is at 122 males to 100 females.

The Educational and Criminal Statistics of this Colony have already been the subject of a Paper by our President, and it is therefore hardly necessary for me to recur to the matter at this time, unless to express my conviction of the importance of the inquiry, an importance equalled only by the difficulty of obtaining correct data in reference thereto. It is, however, a subject well worthy of our attention. At a future time we may look for returns from the inferior courts, where a vast amount of crime must necessarily come under the surveillance of the Magistrates, especially since the establishment of the new Police Force.

Of the very close connection existing between crime and ignorance there can be but little doubt, and it is to be hoped that the gathering together of facts and figures bearing upon the subject may not be abandoned.

It would be interesting in the extreme to peruse tables showing the number of schools and scholars in each district in juxtaposition to returns of the extent and nature of crime in the same places.

Another branch of inquiry which would serve as an index to the progress of the Colony, is the increase in internal communication and Island traffic. There cannot be a surer, a safer criterion, whereby to judge of the prosperity of a people than the improvements effected and the facilities afforded in keeping up the communications between one district and another. Roads and canals have not inaptly been termed the veins and arteries of a country, and in proportion as they are attended to will the general system be found to flourish. They are at once the type and the cause of civilization.

Returns from the Kandy and Galle coach offices, of the yearly transit of passengers, will give us an idea of the extension of communication as regards Europeans and the upper classes of natives. Returns from our Post Office, which I know would be gladly afforded, might throw further light on this branch of inquiry, by showing the steady increase of internal communication by letters, one of the surest guides to the growing prosperity of a country. The number of cart licenses annually issued would form some criterion as to the increase of traffic out of large towns, but not so fully as might be desired, because many cart owners in busy seasons will work their bandies more frequently with relays of cattle, whilst bazaar keepers often convey their goods to Kandy in vehicles of their own, and of course without licenses. The only correct mode would therefore appear to be, by ascertaining the actual number of carts passing and repassing along the roads. This information, however, cannot be obtained from those who are best able to give it, the toll renters, because it is their policy that others should not know the extent and value of the traffic on any particular line of road. On the Kandy and Negombo roads this might be accomplished by means of the Malay guard stationed at

the bridge-of-boats; the corporal of the guard could easily keep a tally, which might be recorded in a book, and by this means Government would better know the real value of the tolls on that line of road.

The number of dhonies registered in each year would give us some idea of the capital invested in, and the extent of the coasting trade of the Island, though at the same time it must be borne in mind that much of the country carrying trade is performed by coast or Malabar dhonies.

Attempts have been made by private parties, as well as by the Agricultural Society, to collect correct data as to the number of acres under coffee cultivation throughout the Island, but from a variety of causes these have remained only attempts, and our information on this subject must for some time yet be only approximations to the truth. It would be highly desirable could we form a correct idea of the value of these properties, and this to a certain extent may soon be accomplished, now that our Custom-house authorities have begun to publish returns of coffee exported, distinguishing the plantation grown from the native kinds.

The extent of cinnamon and cocoanut land under cultivation could not easily be arrived at, so much of these products are grown in a state bordering on jungle, where not a pice is spent on them.

As to the sugar estates, from their limited number a comparative centralization would be more easily registered.

The Custom-house returns will afford us the means of watching and recording the growing demand for certain goods of British manufacture, and while they show so far the value of this Colony to the parent country, they will enable us to judge of the progress of civilized feelings and civilized wants.

The annual increase in the imports of the necessities of life will, of course, keep pace with the growing population, but it is to articles of luxury that we must look for the means of judging of the improved wants of the inhabitants of this Colony. Gray goods from England, and rice and cloth from the Coast, we shall find imported in a gradual

ratio of increase, whilst beer, wine, cutlery, stationery, and other articles, which in a European country would be considered in the light of mere necessities, are here truly luxuries, and while we find them imported in rapidly increasing quantities, we cannot but look upon the fact as an indication of an improved taste, and of the spread of European wants and habits.

The growing amount of the revenue of a Government does not at all times form a correct index to a people's prosperity. It would therefore be a matter worthy of investigation for the statist to determine how much of the increasing revenue of this Colony is derived from actual increased imports and exports, or from its general onward progress; and on the other hand, how much arises simply from heavier taxation. The knowledge of this would prevent any misconceptions as to our real prosperity, and this may readily be effected from published documents.

Any attempt at an analysis of the revenue derived from land taxation must be carried on with assistance from Government, which would, no doubt, be readily accorded. These taxes would give us some useful information relative to the supposed increasing cultivation of paddy and other grains in Ceylon, and if the examination of them were carried on with due care, it might lead to some useful results.

The collection of facts bearing upon atmospheric phenomena has been referred by this Society to a Committee, who will, in due time, report the result of their observations. I would here only suggest, that amongst their labours, they should if possible include observations upon electrical phenomena. Our acquaintance with this science is yet but in its infancy, nevertheless it already gives promise of being a most important branch of human knowledge, of showing electricity to be a potent agent in a variety of forms, as well as a prime mover in many of the great phenomena of nature. Regular observations upon the electrical state of the atmosphere would probably tend to throw some light upon the origin and progress of epidemics, for in a country so near

the equator as Ceylon, this subtle matter must at times exist in great quantities, sufficiently abundant materially to affect the health of persons constantly exposed to its influence, and it may not be too much to suppose that this abundance of electricity is the prime cause of the luxuriant vegetation which we meet with within the tropics. That this subtle fluid has some sensible effect on vegetable life has been proved, or at any rate, been said to be proved, by actual experiment; one or two trials are already making in Ceylon, and it is to be hoped that others may follow.

I have now run through all the heads of inquiry which would appear to present themselves to our research in Ceylon, where, however, labours of this nature cannot be carried on to the extent nor with the precision which characterizes the inquiries of the statist in European countries. It is to be hoped that this Society will prove a repository for the reception of facts from all parts of the Colony, and that researches so intimately connected with our prosperity in every way may not be neglected by any who have it in their power to render the smallest amount of assistance.

ON BUDDHISM : No. 2.

By the Rev. D. J. GOGERLY.

(Read on November 1, 1845.)

IN the former Paper I mentioned that as Gautama had left his doctrines to be collected from discourses delivered on different occasions, so his laws for the regulation of his priesthood were not promulgated at once, in a finished code, but were delivered from time to time, as circumstances occurred and were subsequently modified to meet cases not previously provided for. His decisions respecting moral delinquencies are recorded in the first and second books on Discipline, being classified according to the nature of the punishments awarded to the offences, commencing with the four crimes visited with permanent exclusion from the priesthood.

Although I have retained the word "priest," in consequence of it being generally used by Europeans, it does not convey the proper sense of the original *භික්ඛු* *bhikkhū*, or to use the Sinhalese form derived from the Sanskrit, *भिक्षु* *bhikshū*, which signifies a mendicant. The *bhikshūs* form a monastic order, being bound by vows of celibacy and poverty, and they understand the latter in the sense in which it is understood by Christian monks, as prohibiting the individual possession of property, although any monastery, or the order generally, may have large possessions. The whole order collectively, or a chapter of the order, is named a *සංඝයා* *Saṅgha*, and for cases of discipline must not consist of less than five members. Gautama also instituted an order of nuns, subject to the same general laws as those instituted for the monks. The monastery or nunnery in which they reside is called a *vihāré* or residence, and is known by Europeans as a Buddhist temple. The order of nuns does not exist at present in Ceylon.

In order to understand the nature of the laws binding the Buddhist priesthood, and the manner in which they were enacted, extracts must be made from the two books named *Párájika* and *Pachiti*, being the first and second books of Discipline already referred to. As much repetition is found in these books, the extracts will be in an abridged form, yet carefully retaining the sense of the original, and I shall confine myself, in the present Paper, to extracts from the *Párájika*, with explanatory observations.

Upon the conclusion of the discourse, translated in the former Paper, addressed by Gautama to the Brahmin Wérañja, in which he asserts his supremacy, the Brahmin requested Buddha and his 500 attendant priests to remain with him as his guests during the ensuing rainy season, to which he assented. But at that period a famine prevailed, in consequence of the crops having failed from blight and mildew, and the grain gathered in being of a light and inferior quality. The distress was great, vast numbers of the inhabitants being destitute of food, so that when the priests went into the city to collect alms for their support, they obtained nothing, and were compelled to live on some hard barley cakes, used by a horse dealer as food for his horses. This they pounded in a mortar, it being too hard to be otherwise eaten. A conversation between Buddha and one of his two chief priests is recorded, which, while it manifests the ignorance which prevailed at the time respecting the form of the earth, shows also the extent of the superhuman powers supposed to be possessed by the Rahats, or those who had attained to perfect virtue.

During the famine Moggallána came to Buddha, and said, "My Lord, there is a great famine in Wérañja, and it is with the utmost difficulty that the inhabitants can obtain a scanty subsistence. But the under surface of the earth is like virgin honey. Is it advisable that I should turn the earth over, so that the priests may be fed with the nutritious substance of the under surface?" "But, Moggallána, if you do this, what will become of the inhabitants of the world?" He

replied, "My Lord, I will cause a miraculous extension of one of my hands, so as to collect in that all the inhabitants of the world, while with the other hand I will invert the earth." Buddha expresses no doubt respecting the nutritious nature of the under surface of the earth, nor of the power of his disciple to hold all the inhabitants in one hand while with the other he turned the world upside down, but merely observed, "It is not necessary, Moggallána; I am not desirous that you should invert the earth; it will occasion much uneasiness and distress to its inhabitants." "Very good, my Lord; shall I then take the assembled priests to Uttarakuru, that they may there obtain food?" "It is not necessary, Moggallána; I do not approve of your taking the whole of the priests to Uttarakuru to obtain food."*

About the same period the other chief priest Sáriputta meditated in private on the reasons why the priestly order (බ්‍රහ්මචරිකා *brahmachariyan*, course of purity) instituted by

* A few words may be necessary in explanation. Buddhistical writers represent the system of the earth, including the sun, moon, and stars, as being like a large bowl, the sides of which form a circle of solid rock rising 82,000 yoduns above the surface of the sea, and being 3,610,350 yoduns in circumference: the yodun being, according to Singhalese measurement, 16 miles in length, or about 13 miles English. In the centre is placed the mountain Mahá Méru, which is 168,000 yoduns high, 84,000 yoduns being submerged and 84,000 rising above the surface of the sea. This is surrounded by seven rocky circles, each being half the height of the one preceding it, measuring from Mahá Méru, the centre, towards the circumference. Between the last of these circles and the rocky circle terminating the system, four great continents are placed, each one having 500 islands attached to it, and separated from each other by stormy seas, so as to be inaccessible, except by superhuman powers. The four continents are Jambudwípa, Uttarakuru, Aparagóyána, and Púrwardíha. Jambudwípa, the one we inhabit, is to the south, and Uttarakuru to the north, of Mahá Méru, the latter continent being regarded as an Elysium abounding with every luxury. The solid earth is represented as being 24,000 yoduns thick, and reposing on a world of waters 480,000 yoduns in depth, which in its turn rests on a world of air, or an atmosphere 960,000 yoduns in depth. Moggallána's proposition was to invert this earthly mass of 24,000 yoduns in thickness, that the priests might be fed with the honey-like substance forming the under surface of the earth, reposing on the world of waters. His other proposition to remove the priests to Uttarakuru was to be accomplished through the same miraculous power by which the earth's surface was to have been inverted.

some Buddhas continued to exist during a long period, while under other Buddhas it was but of short duration. In the evening he waited on Buddha, mentioned the subject of his contemplations, and requested an explanation. Buddha replied, "Sáriputta, under the Buddhas Wipassí, Sikhí, and Wessabhú the priestly order was only of short continuance, but under Kakusaṇḍa, Kónágama, and Kássapa it continued for a long period." Sáriputta inquired the reason of this, when Buddha said, "Sáriputta, the Buddhas Wipassí, Sikhí, and Wessabhú were not active and diligent in preaching to their disciples. Their sermons, precepts, &c., were few: their laws were not promulgated, and the Prátimóksha was not declared. After their decease, and that of their immediate disciples, their successors in the priesthood of various races, classes, and families caused the religion rapidly to disappear. Thus, if a collection of flowers be placed, unbound, upon a table, they are scattered by the wind, blown from place to place, and destroyed; the reason of which is, their not having been tied together. Formerly Wessabhú, the holy, blessed, all-wise Buddha, lived in the midst of a gloomy forest, and instructed 1,000 priests, directing their reasonings and investigations, and guiding them in the avoidance of evil and the practice of virtue; these, receiving his instructions, became free from the influence of their passions and desires. That forest was so dreadful that if any person not a Rahat entered it, his hair stood on end, and his flesh crept with terror. This is the reason why the religion of the Buddhas Wipassí, Sikhí, and Wessabhú continued but a short time. But the Buddhas Kakusaṇḍa, Kónágama, and Kássapa were diligent in declaring their doctrines to their disciples, and their discourses, gáthás, &c., were numerous. They published their precepts, and declared and established the Prátimóksha. Upon their decease, and that of their immediate disciples, others of various names, tribes, families, and castes became priests, and perpetuated the religion for a long period. Thus, as a bunch of flowers well tied together will not be blown away, scattered, or destroyed by the wind, because it is well

tied, so after the death of these Buddhas their religion continued long established, the doctrines having been fully developed, and rules for the government of the priesthood established."

Upon hearing this explanation, Sáriputta arose, and removing his robe from one shoulder, placed his folded hands to his head, and having worshipped Buddha, said, "Now, O Bhagawá ! now, O Blessed One ! promulgate the precepts and declare to the priests the Prátimóksha, that this religion may be established and continue a long time." To this he replied, "Wait, Sáriputta, wait ; the Tathágata knows the proper time. It is not yet the season for the Teacher to enact precepts or to declare the Prátimóksha. Whenever any impurity shall arise among the priests, then the Teacher will enact precepts for the removal of the evil. As circumstances arise he will appoint the necessary institutions. At present the priests are pure, there is no fault among them." Having thus announced his intended mode of proceeding, he left Wérañja at the end of the rainy season, visited Benares, and afterwards proceeded to Wessalí. The village Kalandaka was near the city of Wessalí, the son of the chief man of the village being a young man named Sudinna. Coming to Wessalí on business he heard Buddha preach, and being much impressed with what he heard, he waited till the congregation had left, and addressing him, requested to be received as a priest, assigning as the reason of his request that, so far as he had understood his discourse, he was convinced that he could not walk in that path of purity except by forsaking the concerns of the world and devoting himself to religion. Buddha asked if he had obtained the consent of his parents to his forsaking the world and becoming a priest, as no young man could be admitted without that consent being expressed. He replied that he had not received his parents' permission, but he would obtain it. He accordingly returned home and informed them of what had taken place, requesting their consent to the step he proposed taking ; but to this they were decidedly opposed, and said, "Sudinna, you are our

beloved and only son, in whom we delight ; you have been carefully and delicately brought up, and have known no hardship. We are not willing to be separated from you, even by death ; how then, while you live, can we consent to your forsaking the world and becoming a priest ? Eat and drink, Sudinna, enjoy yourself with your companions, perform virtuous actions, and be happy. We will not give our consent." Having repeatedly urged his request without effect, he threw himself on the bare ground, declaring that if they did not accede to his wishes he would die on the spot. He remained in this position about three days, taking no sustenance, and giving no answer to the remonstrances of his parents or young companions. At length his friends reasoned with the parents, saying, "Sudinna is lying on the bare ground, and will either become a priest, or die there. If you still withhold your consent, he will die on the spot ; but if you give your consent, you will at least see him after he has become a priest, and should he afterwards become dissatisfied with that state, he will return to you again." Upon these remonstrances they gave a reluctant consent, and the young man, returning to Buddha, was admitted to his noviciate, and at the usual time was ordained priest. Soon afterwards he retired to a forest near Wijji, having engaged to submit to the four rules following: (1) To reside in a forest; (2) to eat nothing but what he procured by begging ; (3) to wear as clothing only such things as had been thrown away by others ; and (4) in begging to go to every door, whatever might be the nature of the house or the treatment he might receive. About that time a great famine was experienced in Wijji, and he determined to visit his native place, where his wants could be more easily supplied. His arrival being made known to his family, they endeavoured to withdraw him from his ascetic life, and for that purpose requested him to receive his alms on the morrow at their house, to which he assented. Before daybreak his mother collected the family treasures, and formed two heaps of gold so high that a tall man could not see another man on the opposite side, and then

covered them over. She afterwards called her daughter-in-law, who remained in the house after her husband Sudinna had left them to enter the priesthood, and directed her to dress herself in those ornaments which formerly pleased Sudinna. In the morning Sudinna went to his father's house and sat down on the seat prepared for him, when his father, uncovering the two heaps of gold, said, "Sudinna, this is your paternal wealth, and this your maternal. Return, Sudinna, to your family, enjoy wealth and perform virtuous actions." He replied, "Father I cannot, I will not, for I love this life of purity," and then recommended his father to cast all his wealth into the river, as it only produced fear, distress, and wretchedness. His wife joined her solicitations, and on being repulsed fainted at his feet. After he had eaten, his mother came to him and urged him to remain with them, but he was inflexible. Finding her efforts useless, she said, "Sudinna, our family is exceedingly rich, and our property extensive. Let me not remain childless, but grant me a child of your own begetting, lest the Lichchawi princes, upon our death, should seize upon the whole of it." "That, mother," he replied, "I am willing to do," informing her where he resided. She accordingly directed his wife to dress herself in her best apparel, and accompanied her to the place where her son lived, and having renewed her request that he would forsake the priesthood, but without effect, presented his wife to him, and begged that she might have a grandchild to take his place. Assenting to her wishes, he retired with his wife into the recesses of the forest, who became pregnant, and returning with her mother-in-law, was in course of time delivered of a son. Upon the act being consummated, the gods dwelling on the earth exclaimed, "Truly impurity has been introduced by Sudinna among the previously immaculate and holy priesthood," and the intelligence spread instantaneously from heaven to heaven, until it had been communicated to the whole of the Brahma worlds.

From this relation it appears that when there was no descendant in a family, a child could neither be adopted, nor

the property be left by a will to any other person, but must escheat to the lord paramount ; for Sudinna's mother being desirous of preventing this, could yet devise no other plan than that of obtaining a grandchild ; whereas, if a strange child could have been adopted, or the property devised to some remote branch of the family, or even to a friend, the necessity would not have existed.

It is observed of Sudinna that when he retired with his wife into the forest, the law enjoining abstinence even from the woman who had previously been his lawful wife not having been enacted, he was not aware of the impropriety of his conduct : from which it would appear that in the original rule of the Buddhist monastical order chastity was not specified: but retirement from secular life, a dependence on alms for support, and general holiness of life were alone prescribed: the original formulary of introduction into the priesthood, after the shaving of the head and beard, and putting on the yellow garment, being simply, " Approach, O Bhikkhú !" the Bhikkhú being necessarily, from his appellation, a religious mendicant. By degrees the laws for governing the body were greatly enlarged.

Soon after this Sudinna became painfully doubtful respecting the propriety of his conduct, so that he lost his colour, and became thin, shrivelled, and melancholy. His companions inquired the reason, and asked if he were weary of the priestly life, upon which he opened his mind to them. Struck with the impropriety of his conduct, they brought him to Buddha, who assembled the priests, and sat to hear the charge, to which Sudinna immediately pleaded guilty. Buddha then very severely reproved him, and enacted the following law, which he directed should be taught to every member of the priesthood : යොපනහිකු චෙට්ඨංකධම්මං පති සෙවෙය් පාඨජිකොභොති අසංවාසො. Yópana bhikkhú méthunāṇ dhammāṇ patiséveyya párájikóhóti asaṇwásó. Whatever priest shall have sexual intercourse, he is over-come and is excluded.

When a law had been enacted it was frequently extended or modified to meet circumstances, and in respect to that under consideration there was an additional clause extending its operation, and another one modifying its application, as follows.

Some time after the case of Sudinna had occurred, a case of bestiality was discovered by some priests, whose suspicions were awakened, and who watched the proceedings of another priest who lived in a forest; when he was detected, he pleaded that Buddha's prohibition extended only to women. The case having been reported, and judgment pronounced by Buddha, he commanded the following clause to be added: අන්තමසො තිරච්ඡානගායාපි. *Antamasó tirachánáगतáyapi*. Even with an animal. The precept thus amended, stood: යොපනතික්ඛු චෙට්ඨිතංධම්මං පතීසෙවෙය්‍ය අන්තමසො තිරච්ඡානගායාපි පාරජිකොභොති අසංවාසො. *Yópana bhikkhú méthunap dhammap patiseveyya antamasó tirachánáगतáyapi párájikhóti asapwásó*. What priest soever shall have sexual intercourse, even with an animal, he is overcome and is excluded.

Some time afterwards several priests who had indulged in eating, drinking, and bathing, yielded to their sensual propensities, broke the rule of chastity, and were consequently expelled. Afterwards, being afflicted with sickness, loss of relatives, &c., they wished to re-enter the priesthood, and waited upon the priest Ánanda, who was a relative of Buddha and his personal attendant, and requested him to speak to Buddha on their behalf, extenuating their former conduct and engaging to act well in future. Although Buddha refused to re-admit them, he added a clause of great importance to his law, by which persons who felt either unwilling or unable to keep the rules of the priesthood might retire, without impediment to their re-admission at any future period. But if they neglected to avail themselves of this, and committed the crime, their expulsion was final. The clause is: නික්ඛුතං සික්ඛං සාජිවසමාපන්නො සික්ඛං අපචක්ඛාය දුඛදායං අනාචිකම්භා. *Bhikkhúnaṃ sikkhá sájjíwasamápanno sikkhaṃ apachchak-*

kháya dubalyaṇ anáwikatwá. Having engaged to live obedient to the laws of the priesthood, and who has not made confession of his weakness and withdrawn himself from those laws. The whole law stands thus : යොජනතිත්ථු භික්ඛුනං සික්ඛං සාද්විසමෝපානො සික්ඛං අපඤ්ඤාය දුටුරුං අනාචිකම්භා මෙට්ඨනංවම්භං පථිසෙවෙය්‍ය අන්තමසො තිරච්ඡානනොගපි පාඨජිකො හොති අසංවාසො. Yópana bhikkhú bhikkhúnaṇ sikkhá sájjíwasamápanno sikkhaṇ apachchakkháya dubalyaṇ anáwikatwá méthunāṇ dhammaṇ patiséveyya antamasó tirachchánágatáyapi párájikhóti asaṇwásó. What priest soever, who having engaged to live according to the laws of priesthood, and not having made confession of his weakness, and withdrawn from them, shall have sexual intercourse, even with an animal, he is overcome and is excluded.

The permission to retire from the priesthood is not confined to those who confess their inability to live continently, but extends to all kinds of reasons. The following are among those stated in the explanation given of the words of the law, the meaning of every word in each law being defined. He may say, I am not able to control my sensual propensities, or I am too proud to submit to the rules, or I wish to return to agricultural and other employments, or I am dissatisfied with the investigation of character in the Prátimóksha, or I have parents and friends whom I wish to support, or I wish to be only a private disciple of Buddha, or I wish to embrace another religion ; and for these, or for any other reason, he may withdraw from the priesthood without any stain to his character, and at any future period may be re-admitted, if he feel so inclined. He must however declare his renunciation deliberately, and before competent authority.

This gives the reason why in Buddhistical countries, as Burma, so many are represented as having been priests in their youth ; they were thus enabled to devote the whole of their time to study, and might on any day withdraw from the monastical engagements to which they had submitted themselves. In Ceylon there are many instances of a similar kind.

The laws are illustrated in considerable detail, and a report of adjudged cases is appended to each law requiring elucidation. The nature of that under consideration renders quotation unadvisable. The crime as defined may be committed with : 1, females, viz., මවුස්සිත්ති women, ඉමවුස්සිත්ති goddesses and demons, and නිරවුක්කන්ති female animals. Three paths are specified by which the crime may be committed with a female : pudendum, anus, os.

2. Hermaphrodites උභයාබාසැප්පකා, who may also be human, gods or demons, and animals, and have the three paths.

3. Males, viz., men, gods and demons, and animals, who have two paths.

If violence be used, the party suffering it is not guilty, if there be no participation of the will ; but if there be the slightest assent, the individual is excluded. Among the cases there are two not connected with crime, but showing a similarity to the classical fable of Cænis. They are recorded without a word expressive of surprise, and the Buddhists of the present day regard a similar occurrence as by no means impossible. On one occasion it happened to a priest that the organ of generation became changed from male to female (*i.e.*, the man became a woman). The case was reported to Buddha, who said, "I permit, priests, that the person retain the same spiritual father as before, that the years since his ordination shall continue, but he must now be a priestess, and be subject to the laws enacted respecting them." The other case was that of a priestess who suddenly became changed into a man, and the directions given were similar to the preceding ; having become a man, she was to be accounted a priest, retain her spiritual father and her standing in the priesthood, and become subject to all the rules given for the guidance of the priest. This being recorded in the sacred text must be implicitly received by Buddhists. No reason for the change is assigned, and no agent by which it was effected is mentioned. The comment states that the priest's merit, accumulated in former births, was insufficient to keep him a man till his

death, and that the priestess had too much merit to remain a female to the end of her life. Another legend is recorded in the comment, which shows that the Buddhists regarded the change of sex as perfect. The legend is, a beautiful young man became a Rahat, being perfectly holy. As he was bathing one day a man saw him, and observed what a fine woman he would make. The guilt of this irreverent expression was so great that he himself became instantly changed into a woman, and continued so till after he had given birth to two children, when by the power of the Rahat the evil was removed, and he again became a man.

There does not appear any order of time respecting the enactment of the other laws, the arrangement being according to the degree of punishment: the four crimes causing expulsion being placed first on the list, as having the highest punishment attached to them. The second of these *Párájikas* is respecting theft committed by a priest. It is introduced by the following account:—

The blessed Buddha resided near Rajagaha on the eagle-nest mountain (ඉස්කිකුළුවෙ පබ්බතෙ or vulture-nest mountain), a large number of the priests also resided during the rainy season at Isigille in grass huts, where they were kindly and hospitably treated by the inhabitants. At the termination of the rainy season they broke down the huts, and putting by the timber and grass with which they had been constructed, they left the place to visit various parts of the country. The venerable Dhaniyo, the potter's son, lived there during the rains, but did not leave with the other priests, intending to reside there during the remainder of the year. While he was absent in the city obtaining alms, some persons who were collecting wood and grass for sale pulled down his hut and carried off the materials. Upon his return, finding his hut destroyed, he constructed another, but a second and a third time it was destroyed and the materials stolen. He then thought, "Three times has my hut been destroyed while I have been absent in *Sáwatthi* begging food. But as I am perfectly acquainted with the arts of pottery, I will prepare

clay, and make a house entirely of earth." This thought he carried into effect, and collecting grass, wood, and other combustibles, he burnt it thoroughly, so that it became of a beautiful red colour, appeared like a golden beetle, and was sonorous like a bell.

Sometime after this Buddha descended from the eagle-nest mountain, attended by many of his priests, and seeing the hut inquired to whom it belonged. Upon being informed he severely animadverted on it, and said, "This silly man has acted in a manner very wrong and improper for a priest. How could he think of making a clay hut and burning it, without any feeling of kindness or compassion towards the creature whom he has tormented and destroyed during its formation. It is not right for any priest to make a hut of this description, for by doing so he became subject to දැඩ් (reproof and penance). Break it down, and let not living beings be thus again tormented." While they were executing the order, Dhaniyo came and inquired the reason why they were breaking down his house. They informed him that it was by the order of Buddha. Upon which he said, "If the Lord of Doctrine has commanded you, break it down." He then reflected, "Three times during my absence they broke down my grass hut and took away the materials, and now the clay house I built is broken down by the order of Buddha. I will go to my friend the keeper of the timber, and ask him to give me some logs that I may build a small wooden hut." He accordingly went to him, and said, "My friend, three times while I was out begging food, the grass and wood gatherers broke down my hut and took away the materials. I then made a hut of clay, and that has been broken by the command of Buddha; give me some timber, that I may erect a small wooden hut." The keeper of the timber-yard replied, "There is no timber here, my lord, fit for your purpose, except that which belongs to the king, which has been collected and is kept for any public works which may be required in the city. If the king has given you authority, you may take that." He replied, "The king has given it to me, my friend."

The keeper of the timber thought, "This priest, being a son of Sákya, is a righteous, just, holy, truth-telling, virtuous, good man : he would not say that the timber was given him were it not so : " he therefore said, "Take it, my lord." Dhaniyo immediately had the timber cut up, and put in carts, and taking it away erected a small house.

A short time afterwards the Brahmin Wesakáro, prime minister of the king of Mágadha, inspecting some works in Rajagaha, went to the keeper of the timber and inquired for that which was reserved for the public works, and was informed that it had been given by the king to Dhaniyo. The Brahmin being much displeased, said, "How could the king give to the potter's son Dhaniyo the timber collected for the public works," and went immediately to Seniya Bimbasáro, the king of Mágadha, and said, "Is it true, your majesty, that you have given to the potter's son Dhaniyo the timber which has been collected for the public works ?" "Who said so ?" "The keeper of the timber-yard, your majesty." "Order him here, Brahmin." The Brahmin ordered him to be put instantly under arrest. When he was bound, the priest Dhaniyo saw him and inquired the reason. Upon being informed, he said, "Go ; I will call upon the king," and accordingly went to the palace and seated himself. The king, being informed of his arrival, came to him, and having reverently saluted him, sat down and said, "Is it true, my lord, that I gave you the timber which was collected and reserved for the public works ?" "It is true, your majesty." He replied, "Kings, my lord, have many things to occupy their attention, and may forget some circumstances ; can you recall it to my memory ?" "Do you not remember, your majesty, that on the day of your inauguration you said, 'wood and water are given to the Samanas and Brahmins to enjoy ?' " "I remember, my lord, the day of my inauguration, but Samanas and Brahmins are modest in their desires, careful not to do wrong, and will be dubious respecting very small matters. The words I then used referred to unappropriated wood in the forests : remember that timber was not included in that grant. But how can a

person of my character punish any Samana or Brahmin residing in my kingdom with public reprimand, or by imprisonment, or by banishment: go, my lord, you have escaped by the hair of your skin; but do not act so again."

The circumstance becoming public, the people spoke disrespectfully and contemptuously of the priesthood, saying, "These bhikshús, the sons of Sákya, are shameless wicked liars; by this we see what kind of holy, righteous, pure, truth-telling, virtuous, good men they are. They are destitute of all virtue, for if they thus cheat the king, what will they not do to the people?"

The priests heard these remarks, and such of them as were moderate in their desires, contented, self-denying, and desirous of giving no offence, murmured and complained, saying, "How could the venerable Dhaniyo, the potter's son, take the king's timber when it was not given to him?" They accordingly stated the case to Buddha, who convened an assembly of the priests, and questioned Dhaniyo, saying, "Is it true, Dhaniyo, that you have taken the king's timber when it was not given to you?" He acknowledged the fact; upon which Buddha severely reprimanded him for his unholy, unpriestlike conduct, which, instead of conciliating opponents and strengthening the attachment of friends, had a tendency directly the reverse.

There was seated near Buddha an old priest, who had formerly held the office of prime minister under the king of Mágadha. Buddha inquired of him, for what amount stolen a thief would be sentenced to corporal punishment, imprisonment, or punishment. He replied, "For a pádo, or property worth a pádo." At that time, in Rajagaha, a pádo was equal to five másako.*

Buddha then said, "Priests, let this precept be taught: යොජනතිකුඤ්ඤි අදිනනං චේතසංකංඛනං ආදිකෙසංකංකං යථාරුචෙ අදිනනං

* A másako appears to have been the same as a ඊදි ridí, i.e., the fifth part of a rupee. The relative value of the coins may be considered as follows: A másako is equal to one-fifth of a pádo or rupee, a pádo or rupee is equal to one-fourth of a kahápana or pagóda.

දුනෙ රුක්කො වොරංගහෙතො හනෙය්සොවා බන්ධෙය්සොවා පබ්
 ජෙය්සොවා වොරෙසි බාලොසි මුල්හොසි චේනොසිති තථාරූපං භික්ඛු
 අදින්නං ආදියමානො අයම්පි පාරජිකො හොති අසංවාසො. Yópana
 bhikkhú adinnan theyya saṅkhátan ádiyeyya yathárúpé
 adinnádáne rájáno, chóraṇ gahetwá, haneyyaywá bandhey-
 yunwá pabbhájeyyunwá chórósi, bálósi, mulhósi, thénósíti
 tathárúpaṇ bhikkhú adinnan ádiyamánó ayampi párájiko hóti
 asaṇwásó. What priest soever shall, with a dishonest inten-
 tion, take a thing not given to him, for the taking of which
 the king having caught a thief might punish him cor-
 porally, or imprison him, or banish him, saying, "You are a
 thief, a wicked person, a vagabond, a robber," a priest
 taking such an ungiven thing is overcome and excluded.

Some time after this a community of six priests, passing
 through a laundry ground, took a bundle of clothes brought
 there to be washed, and divided it among them. Some
 priests who saw them afterwards said, "You are very merito-
 rious men,* for you have received many robes." They replied,
 "What merit have we? We went to a laundry ground and
 took a bundle of clothes." "But, friends," said the others,
 "are you not aware of the law promulgated by Buddha: how
 came you to take a bundle of clothes brought to be washed?"
 They replied, "It is true that such a law has been enacted
 by Buddha, but that refers to goods in inhabited places, and
 not to those found on waste lands." "But is not this a robbery?
 Your conduct is highly improper and unpriestlike." Having
 thus reprimanded them, they reported the case to
 Buddha, who convened an assembly of the priests, and having
 investigated the case and reproved the offenders, added the
 following words to the precept: *ගාමවා අරඤ්ඤවා. Gámawá*
araññáwá. In a village or uninhabited place; and commanded
 that the law in its present form should be promulgated. It
 accordingly stands thus:—

යොපනභික්ඛු ගාමවා අරඤ්ඤවා අදින්නං චේය්සංඛතං ආදියෙය්ස
 යථාරූපෙ අදින්නාදුනෙ රුක්කො වොරංගහෙතො හනෙය්සොවා බන්

* මහජුඤ්ඤත්ථ, i.e., having a great store of merit from good actions
 performed in a previous birth, the results of which they were then enjoying.

බෙය්‍යංවා පබ්බජෙය්‍යං වා වොරෙහි බාලොහි මුල්හොහි චේනොහිති
 තථාරූපං භික්ඛු අදින්නං ආදියමානො අයම්පි පාරජිකො හොති අසං
 වාසො. What priest soever shall, with a dishonest intention,
 take, either in an inhabited or uninhabited place,* a thing
 not given to him, for the taking of which the king having
 caught a thief might punish him corporally, or imprison
 him, or banish him, saying, "You are a thief, a wicked
 person, a vagabond, a robber," a priest taking such an
 ungiven thing is overcome and excluded.

It would appear that the original text of the law terminated
 here, and that the definition of terms, the classification of
 offences against the precept, and the cases illustrative of
 those classifications, have been added at a later period. The
 learned among the priests, however, affirm that these portions
 are of equal authority with the others, as having been in-
 cluded in the three convocations, when the whole of the
 sacred books were recited. As exemplifying the course
 adopted with reference to the other laws, I shall quote freely
 from this *Párájika*.

1. Definition of the different words used in this precept.
 යොප, yópana : any one, of whatever tribe, family, name,
 race, course of religious discipline, residence, or school of
 doctrine, whether aged, young, or of middle age.

භික්ඛු, bhikkhú : a religious mendicant ; one who lives up-
 on the food received as alms ; one who wears apparel formed
 of remnants of cloth ; a religious recluse, who is received by
 the formulary "Approach, O Bhikkhú !" One who has come
 to the three-fold refuge ; excellent, virtuous, whether under
 instruction or fully instructed.

ගාම, gámá : one or more houses, whether inhabited or
 otherwise, enclosed or unenclosed, constitute a gámá or
 village ; stalls for cattle, or a place where a trading caravan
 stops more than four months, are called gámá ; and the
 ගාමුපචාරෙ, gámupachárá, or suburbs of a village, extend as
 far as a stone's throw from the gate of an enclosed village, or

* Literally, in a village or in a wilderness.

a stone's cast from the house if it be unenclosed. (In this precept the word *gámá* includes all inhabited places, from a shed for cattle and their attendants, to the metropolis of an empire.)

අරණ්‍යං, *aranyam* : every place not included in a *gámá* and its suburbs (thus, a field more than a stone's throw from any house may be called an *aranyam* or wilderness).

අදින්නා, *adinnam* : not given, any thing not abandoned, not thrown away ; that which is preserved, or kept, or claimed by a person saying "This is mine." All things of this kind are අදින්නා, *adinnam*.

චේය්‍යාසංකාමං, *theyya sankhātam* : a thievish intent, a desire to take away.

අදියෙය්‍යා, *ādiyeyya* : taken, abstracted, changed from its position, moved from its place.

පාරූපං, *tal'harūpan* : (such kind) to the value of a *pāda* or more than a *pāda* (a rupee or more than a rupee).

රජකො, *rajānō* : kings paramount ; inferior princes having regal authority in their own districts, or tributary princes ; governors of provinces, chief ministers and judges, or any persons exercising regal functions.

චොරො, *chōró* : a thief ; he who takes the value of five *māsaka* (a *pāda* or rupee) or more with a dishonest intention.

හත්තෙය්‍යං, *haneyyam* : punishing with blows inflicted with the hand, the foot, a whip, a cane, a club, &c.

බන්ධෙය්‍යං, *bandheyyam* : binding with cords, fetters, chains ; imprisoning in a house or city ; placing in solitary confinement.

පබාලෙය්‍යං, *babbājeyyam* : transporting, banishing from village, town, city, province, or country.

චොරෙසි, &c., *chōrósi*, &c. : terms of reprimand.

පාරාජිකොභාති, *pārājikōhōti* (he is overcome) : as a dried leaf, separated from the branch and fallen to the ground, cannot be re-united to it and revive, so the priest who has stolen to the value of a *pāda* is separated from the priesthood and can never be reinstated.

After this definition of the words of the law a classification of the crimes connected with it is appended, with a report of adjudged cases. The punishment to which the criminals are liable are දුක්ඛා dukkâṭa, පුලුඳුණ thullachchaya, including reprimand and penance, and පාරාජික parájika, or expulsion. There are 29 specifications, which may be divided into : 1, locality of property ; 2, nature of property ; and 3, confederacies for robbery.

1. Locality : 14 specifications, viz. : 1, property buried in earth ; 2, on the surface of the ground ; 3, in the atmosphere ; 4, suspended above the ground ; 5, in the water ; 6, in ships or boats ; 7, in carts or other vehicles ; 8, carried on the person ; 9, in gardens ; 10, in temples, &c. ; 11, in arable land ; 12, gardens ; 13, towns, villages, &c. ; 14, waste lands, or lands more than a stone's throw from a house of any kind.

2. Nature of property : 1, liquids ; 2, toothpicks, &c. (belonging to the toilet) ; 3, trees ; 4, goods in deposit ; 5, smuggling ; 6, men ; 7, reptiles ; 8, bipeds (as men, birds, &c.) ; 9, quadrupeds ; 10, multipedes.

3. Confederacies : 1, instigating to robbery ; 2, a band of robbers, or accomplices ; 3, persons under trust ; 4, appointing a time for a robbery ; 5, giving a signal for a robbery.

They are thus explained :—

1. පුලුඳුණ, goods under ground, buried in the earth, or covered over. Any one with a thievish intent saying, "I will take goods which are underground," or seeking an accomplice to aid him, or procuring a shovel or basket, or going to the place for the purpose, is for each separate act guilty of dukkâṭa : the breaking or cutting of wood, or creepers growing there, for the purpose of reaching the articles, is dukkâṭa ; the digging the earth, or turning it over, or raising the earth from the hole, is dukkâṭa ; touching the vessel containing the property is dukkâṭa ; shaking it is thullachchaya පුලුඳුණ ; moving it from its place is parájika පාරාජික.

Under this division is also included goods in vessels the mouth of which is covered and tied with any kind of ligature : if touched with a dishonest intention, dukkâṭa දුක්ඛා ; if

shaken, or if a corner of the covering be lifted up, or if the vessel be struck to know by the sound if it be full or empty, in each case thullachchaya පුල්ලමය; removing the covering even a hair's breath from the mouth of the vessel, párájika පාරජිකා. Also liquids in any vessel, as ghee, oil, honey, syrup : drinking by any artifice, with a dishonest intention, to the value of five másakas (a rupee) or more, is párájika පාරජිකා; by any means breaking the vessel, spilling the contents, or rendering it unserviceable, each offence is dukkáṭa දුක්කට.

2. ඵල්ලවිධි, goods standing or placed on the ground : seeking an accomplice to aid in stealing them, or touching the goods with a dishonest intention, is dukkáṭa දුක්කට : shaking them පුල්ලමය, moving them from the place පාරජිකා.

3. ආකාෂවිධි, property in the atmosphere, as peacocks, snipes, &c. ; a garment, or fillet, or any other article blown away by the wind while passing through the air, articles falling down from any place : endeavouring to touch it, or touching it දුක්කට, shaking it පුල්ලමය, removing it පාරජිකා.

4. වෛකාෂවිධි, articles raised above the ground or suspended, as on a bed, stool, horse, line, pin in the wall ; or hanging on a tree, as fruit, leaves, flowers, &c. : touching, shaking, and removing, as before.

5. උදකවිධි, goods or things put in the water, or things growing in the water, as lilies, fish, turtle, &c., to the value of five másakas or more : touching, shaking, taking away, as before.

6. නාවවිධි, goods in a boat, ship, or anything by which water is crossed : the law as before recited, whether the goods or the vessel containing them be touched, shaken, or moved from its place.

යානවිධි, yanaṭṭhaya : any land conveyance, carriage, cart, or waggon, either the conveyance itself, or the goods in it : the law as before recited.

කාරවිධි, bháraṭṭhaya, burthens. These are of three kinds : 1, සිසෙකාර, loads carried on the head, to touch with a

dishonest intent; දුකට to shake; ටුල්ලමය to remove it as low as the shoulder.

පාඨක. 2, කවියාකාර: loads carried on the shoulder, hips, back, &c., to touch දුකට, to shake ටුල්ලමය, to take into the hand, පාඨක. 3, හත්ථෙකාර: hand bundles, to touch or shake, as before; to cast on the ground or take up from the ground, පාඨක.

The four classes following have one law, although it is stated in connection with each class they are දුක්කට: áramatthap, gardens, whether flower gardens or fruit gardens, comprising the right to the soil; property of any kind within the limits; and produce of all kinds, of which root, bark, leaf, flower, or fruit are enumerated. 2, විහාරස්ථං, viháratthap: priests' residences, with the furniture, &c. 3, කෙත්තවිධං, khetatthap: fields, ground for tillage of all kinds, together with the produce. 4, වත්ථවිධං, orchards and their produce. The law relative to produce is similar to that for property beneath the ground, on the surface, or suspended, as enumerated in the first four clauses. Relative to property in the soil, the law is, to lay an unjust claim, knowing it to be such, whether before a chapter of the priests, before arbitrators, or before a court of law, දුක්කට; to enforce it so as to disturb the owner in his quiet possession, is ටුල්ලමය; to cause the owner to give up possession, or to gain a decision (the claim being an unjust one) before the arbitrators or judges, is පාඨක; but if the case be decided against the false claimant so that he does not obtain possession, it is ටුල්ලමය.

Movable property, whether in inhabited places ගම්විධං or in places uninhabited ආරක්ඛණවිධං, the law is similar to the first cases, viz., to touch දුක්කට, to shake ටුල්ලමය, to remove පාඨක.

The laws relative to the other kinds of property mentioned are similar to those already recited. Under the class of conspiracies to rob, it may be observed that the engagement must be attended to even to the letter, or all the parties are not guilty: thus, one priest instigates another to commit a robbery: the act of instigating, whether the robbery take

place or otherwise, is දුක්කට ; if the robbery takes place at the time and place appointed, both the instigator and thief are පාරජිකා ; but if it be committed either before or after the time appointed, or in any other place than that specified, the thief alone is පාරජිකා, the instigator only දුක්කට.

When there are many confederates, the whole must proceed in the order laid down, or the instigator is not guilty of පාරජිකා ; thus : A, B, C, and D conspire to steal. A commands B to tell C to inform D that he must steal certain articles. A, when he gives the order, and B and C when they execute it, are all දුක්කට ; D consents to steal the goods, by this it becomes පුළුල්ලබය, B and C remaining දුක්කට. The property is stolen according to agreement, and the whole of the parties are පාරජිකා.

But if B, instead of going to C and directing him to tell D to steal, shall go direct to D and inform him, and the goods are stolen, B and D are පාරජිකා, but A is only දුක්කට, his directions relative to C not having been attended to ; and C is innocent, not having received information respecting the proposed robbery.

But if the agreement is general, such as to steal certain goods without limitation of time or order of informing the other confederates, all concerned are පාරජිකා, whenever the robbery is committed.

Cases are reported under each classification, but in general they are unimportant : a few may be selected.

A priest saw a valuable robe and coveted it, but took no step towards stealing it, yet being doubtful, he referred his case to Buddha. Not guilty : a covetous thought, though an evil, not being a punishable crime.

A priest saw by day some property he determined to steal, and marked it ; he went by night for the purpose, but by mistake took his own property. Not guilty of පාරජිකා, but of දුක්කට.

A priest went into a cemetery and took the cloth with which a dead body was covered, regarding it as පංඝුකුලං, or a thing thrown away. A preto (a kind of hobgoblin or

demon) had taken possession of the dead body, and said to the priest, "My Lord, do not take my robe," but the priest, disregarding what he said, took it away. The body instantly rose and followed close behind the priest, until he arrived at the temple, and stood within the door, when the body fell (the preto not being able to enter the holy precincts). Being doubtful, he reported the case to Buddha, who decided that he was not guilty of පරිච්ඡේද, but declared that he who removed the covering from a recently exposed corpse is guilty of දූෂණය. From this it appears that pretos are able to animate dead bodies, except in holy places: and secondly, that bodies were cast into the cemeteries without being interred. Except when bodies were burned, this appears to have been the usual way, many references to it being made in the first Párájika, and in other parts of Buddha's works.

Two priests were friends; one went out to beg and the other divided the food for the priests in the temple, and ate his friend's share as well as his own. To this his friend demurred, and the case was reported to Buddha. Not guilty, as he did it from the friendly relation subsisting between them. From these two Párájikas the general mode of enacting penal statutes by Buddha can be understood. Cases were legislated for as they arose; the reason of the enactment is first recorded, then the law is stated in full, after which each word in the law is defined. This is followed by a classification of the acts coming within the scope of the law, and afterwards one or more cases, with the judgment of Buddha respecting them, are recorded under each head.

POSTSCRIPT.

SINCE the foregoing was put to press, the following letter from the Secretary of the Royal Asiatic Society, announcing the formal incorporation of the Ceylon Branch therewith, has been received.

THE ROYAL ASIATIC SOCIETY OF GREAT BRITAIN AND IRELAND.

Grafton street, Bond street,
London, February 11, 1856.

SIR,—I AM directed by the Council of the Royal Asiatic Society to acknowledge the receipt of your letter of the 15th December, and to transmit for the use of

Nos. 1 to 14 inclusive your Society a set of this Society's Journals as stated in the margin, for which
and No. 16, Part 2. no charge will be made. The future
No. 15, & No. 16, Part numbers of the Journal will hencefor-
1, were forwarded in ward be regularly transmitted. Should
October last.

any individual Members desire to have copies for their own use, you will be pleased to furnish the names of the parties, with a reference, or remittance of the aggregate sum, for which an acknowledgment will be sent on receipt. The payment may be made on your receipt of the supply.

I have much pleasure in communicating to you the unanimous vote of a Special General Meeting held on the 7th instant, for the admission of the Ceylon Asiatic Society to be a Branch of this Society, under the designation of the Ceylon Branch of the Royal Asiatic Society.

At the same Meeting some alterations were made in the Society's Regulations, which, as soon as printed, will be

forwarded to you. In the meantime I enclose a printed copy of the alterations proposed, which were sanctioned by the Meeting of the 7th instant.

I have the honour to be, Sir,
Your most obedient humble Servant,

R. CLARK,

WILLIAM KNIGHTON, Esq.,

Hon. Secretary.

Hon. Secretary,

Branch Royal Asiatic Society of Ceylon.

1. That for the Articles numbered from X. to XVII., both inclusive, the following be substituted :—

Literary and Scientific Societies established in Asia may be admitted by a vote of a Special General Meeting, on the recommendation of the Council, to be Branch Societies of the Royal Asiatic Society.

Branch Societies shall have independent control over their own funds, and the administration of their local affairs.

Members of the Branch Societies, while on furlough or otherwise temporarily resident in England, shall be admitted to the Meetings of the Royal Asiatic Society, and shall enjoy all the other privileges of Members, except that of voting. If desirous of becoming Non-resident or Resident Members, they shall be eligible at a General Meeting by immediate ballot, and they will be required to make the payments directed by Article XLVII.

The following Societies are declared to be Branch Societies of the Royal Asiatic Society :—

THE LITERARY SOCIETY OF BOMBAY ;
THE LITERARY SOCIETY OF MADRAS ;
THE ASIATIC SOCIETY OF CEYLON.

2. That for the Articles numbered from XLVIII. to L., both inclusive, the following be substituted :—

Any person elected as a Resident Member of the Society who shall proceed to reside in any place out of Europe, shall not be required to continue his Annual Subscription while so absent. A Member availing himself of this exemption will not be furnished with the Society's Journal, except at his own request and on payment of the Member's price.

Any person who shall henceforward desire to become a Non-resident Member of the Society shall, on his election, pay the Admission Fee, but shall not be required to pay any Annual Subscription or Composition. But if he subsequently become permanently resident in Great Britain or Ireland, he shall be required to pay the Annual Subscription of Three Guineas, or the regulated Composition in lieu thereof, as a Resident Member.

3. That Rule LXXV. be modified as follows :—

Instead of the words "*without leave of the Council,*" the following words be substituted, "*without a written authority from the Librarian or the Secretary.*"

kept quite freed from small jungle and weeds; pointing, in illustration, to their own gardens, which are left in an almost wild state, and which certainly suffer but little from the ravages of the insect. There may possibly be some truth in this, for, although fields not manured have been attacked indiscriminately with others, still the various decomposed matters employed as manure may attract the beetles to the vicinity; and as regards the clearing round the plants, the writer has certainly seen a field where the small jungle was allowed to grow to some height, situated next to a field of well-cleaned nuts; these latter were all attacked, but in those under weeds not a *Cooroominea* was seen. Whether it was that the unweeded nuts were not large enough to attract the insects, or that the tall jungle prevented them from flying amongst it, cannot well be decided as yet.

Many and various have been the schemes devised for warding off the attacks of this insect, but all have apparently failed. Strongly-scented oil, paint, chunam, and even coal tar have been successively applied, but all with equal failure. Coir fibre has been tied round the tender and most accessible parts in the hope of entangling the beetles amongst it, but this, too, has failed, and we are still without any means of defending the young plant from its destroyer.

It is to be hoped that these observations may cause inquiry, and lead to experiments by others which may prove of more effect than those enumerated above, for, unless the beetle can be kept from the plants, it will be next to hopeless to attempt to cultivate the tree with a view to profit.

At this present time there cannot be less than 3,500 acres of cocoanut under cultivation by Europeans in the Western, Northern, and Eastern Provinces, who may have sunk upon them a capital of about £30,000. It is believed that the planters of the northern districts of the Island have not suffered from this annoyance, but independently of them there must be not less than £25,000 in jeopardy from the attacks of this apparently insignificant insect.

ON THE STATE OF CRIME IN CEYLON.

By the Hon. Mr. Justice STARK.

(Read on August 1, 1845.)

AT the opening of the last General Meeting of the Society, I had occasion to remark the great deficiency of statistical information in the Colony. The observations then made apply to the subject before us; but, with a view to encourage contributions on this important matter, I have thrown together some facts collected out of documents passing under my notice.

Tables I. and II. show the number of cases on the calendars of the Supreme Court in the years 1834 and 1835 and in the years 1841 and 1842, the number of persons then accused, and the number tried and convicted, with the offences of which these were found guilty.

Table III. shows the state of the several circuits in reference to the same particulars, and the remaining tables carry the details into the several districts in the years 1841 and 1842.

An opportunity is thus afforded for instituting a comparison of the above particulars, not only in the successive years named, but also as regards the Island and its larger divisions after the lapse of the seven years' interval; and as the Supreme Court has a jurisdiction in all cases of crime, which is exclusive where the offence charged is punishable with death, or transportation, or imprisonment for more than twelve months, the tables, though confined to the proceedings of that Court, may assist in forming some idea of the state of crime throughout the Island.

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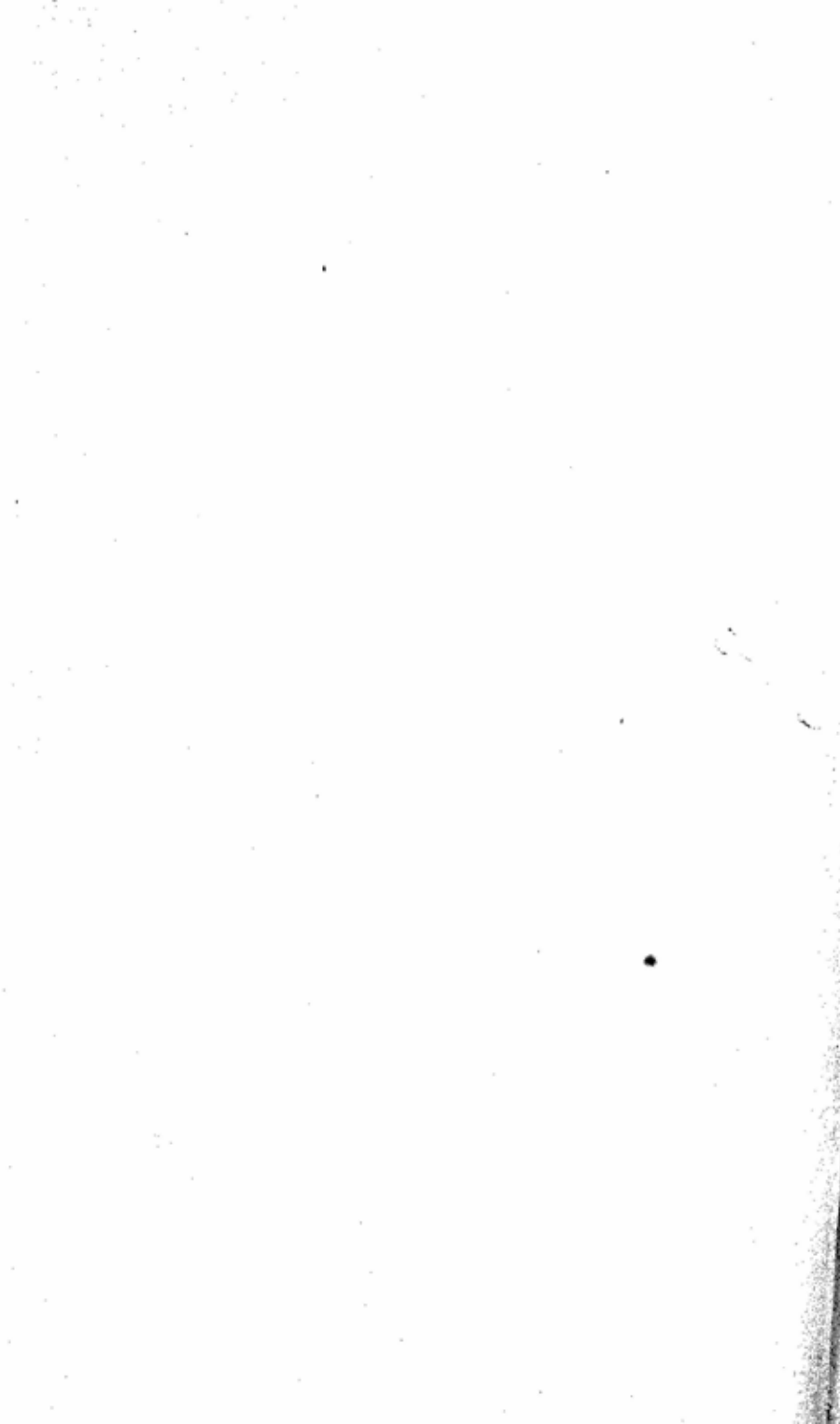
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OF THE
CEYLON BRANCH
OF THE
ROYAL ASIATIC SOCIETY.

EDITED BY
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JOURNAL.

No. 2.—*From May 1846 to Feb. 1847.*

ADDRESS OF THE HON. MR. JUSTICE STARK, AT A
GENERAL MEETING OF THE SOCIETY, 4TH MAY, 1846.

IN my former address, when explaining the nature and objects of the present Society, I stated that the design of the Society is to institute and promote enquiries into the history, religion, literature, arts and social condition of the present and former inhabitants of this island, with its geology and mineralogy, its climate and meteorology, its botany and zoology. On this occasion of our meeting together, I am naturally led to take a retrospect of the proceedings of the Society, and to mark its progress in accomplishing the objects which it has in view, with such observations and suggestions as may occur.

The Society had its commencement in the meeting of 7th February last year. On the 28th of that month, office bearers were appointed; and on 1st May the first General Meeting of the Society was held. The Society has therefore been but little more than 12 months in existence; yet there are already upwards of 30 members on the Roll of the Society—a Library and Museum have been begun—and the correspondence which took place in pursuance of one of our earliest resolutions has been crowned by the incorporation of the Society with the ROYAL ASIATIC SOCIETY—of which the *Asiatic Society of Ceylon* is now a Branch. Thus, in the short period which has elapsed since its commencement, the Society has become completely established, its constitution has been determined, and a foundation laid for its future eminence and usefulness. It remains for the members to maintain and improve the advantageous

position which has been gained, by a cordial union among themselves, sacrificing all mere personal feelings and interests to the general welfare of the Society, and continually desiring that it should yield the greatest amount of benefit to the cause of literature and the arts of which it is capable. What indeed is to be feared is, the entrance into the Society of what may be called the *village politics*, the little party spirit of the place, and the train of evils which party spirit engenders. The miserable fate of former literary and scientific bodies in the Island, as well as the present condition of our ordinary intercourse in social life—these show the character of the danger to which we are exposed, and should put every one on his guard. What the old King of Numidia said to his sons Abherbal and Hiempsal, and his adopted son Jugurtha, when leaving to them his new formed kingdom, now about 2000 years ago, is still in substance true;—*Non exercitus, neque thesauri præsidia regni sunt, verum amici, quos neque armis cogere, neque auro parare queas: officio et fide pariuntur. Quis autem amicior, quam frater fratri? aut quem alienum fidum invenies, si tuis hostis fueris? Equidem ego vobis regnum trado firmum, si boni eritis; sin mali, imbecillum. Nam concordia parvæ res crescunt, discordia maxumæ dilabuntur.*

In this view the Society has been fortunate in its incorporation with the Royal Asiatic Society; and we have indeed already experienced the benefits of this union, in the liberal donations received from the parent and affiliated Societies, and in their warm, frank and encouraging expressions of sympathy with us in our prospects and exertions.

Our Library has been materially advanced by those donations, and with respect to the Museum of the Society, which is of course but in its infancy, and which is to be advanced rather by our own exertions than by contributions from abroad, members should bear in mind that its purpose is to contain not only specimens of the natural history of Ceylon, but also models and specimens, illustrative of the arts here, as well as prints and drawings illustrative of the scenery, buildings, and local usages; besides a cabinet of coins.

Let us now attend to the actual working of the Society, in relation to papers contributed.

These we find were on the following subjects, viz;—On

Budhism—On certain alphabetic characters and the elements of speech—On the translated Singhalese literature—On the state of crime here, and the collection of statistical information in general—The phrenological character of the Singhalese—The ravages of the cocoa-nut beetle—On some ancient coins found at Calpentyn—and on the cave temples at Dambool.

Among the papers contributed by members during the past year, those on Budhism by the Rev. Mr. GÖGERLY are highly valuable, being drawn from original sources. It is beyond all question, however, that nothing will suffice for the public short of the publication of the original text itself; and therefore it appears to me that this Society should encourage the learned author, who has the rare advantage of possessing the text, together with some ancient comments, to publish those at once with a translation annexed. The Society indeed ought not to delay in this matter: it is for them and the learned author of these papers to bring out the system of Budhism, as known here, distinctly before the world; and it is in this way only that that system will find its true place as a theory of life and conduct.

The papers of the learned and ingenious Secretary of the Society are exceedingly interesting. In regard to one of them, however, I mean that on the cave temples at Dambool, I would say that a transcript of the original inscriptions should be inserted in it. What in these and other like cases we ought of course always to have in view is, to put the reader in a position to judge for himself;—and blessed be God, it is but one of the many evidences we have of the author of nature and the author of truth being one, that it is not in any mere extracts, or in any mere translation, to satisfy the mind in any matter in which it desires to be informed.

Mr. CAPPER's paper on the ravages of the cocoa-nut beetle was distinguished for its practical character: it was also distinguished in another respect, namely in raising up a general spirit of enquiry at once encouraging to every future contributor, and giving very plain promise of the beneficial working of the Society.

But besides the contributions of members, the Society has been favoured with the aid and assistance of gentlemen

not members, among whom must here be especially named *Mr. Casie Chetty*, whose paper on the coins found at Calpentyu is particularly interesting, though perhaps not altogether new. In publishing that, and similar papers, I have no doubt the Society will endeavour to secure also correct representations of the different coins referred to, as well for the observations of others thereon, as for the better elucidation of the paper itself. The study of coins is not the province of the antiquary only. Coins are among the most certain evidences of history—they form sometimes its best illustrations—and, in explaining obscure passages in ancient writings, preserving delineations of ancient buildings, and in respect of their style and execution, they are often both to the scholar and the artist of the highest value. In the present case, for instance, "*Ravana's money*" or the "*demon's cash*," carries us back to one of the earliest legends respecting Ceylon, to the days of *Rama* and *Seta*, and to the contests between a once powerful and triumphant religious party, and their so-called heretical opponents.

There yet remain to be noticed two Committees of the Society—one on the Meteorology of Ceylon, the other to ascertain the difference, if any, between the doctrines of Buddha current in different places by a collation of texts, particularly the texts here and in Nepaul. These Committees were appointed sometime ago, but no report has yet been given in by either.

From what has been said of the structure and operations of the Society, a favourable prognostication may reasonably be entertained of its ultimate success. Something has been done which was not previously effected: the constitution of the Society is formed, its thews and sinews are in action—and if the advance made has not been great, advance we must bear in mind is not always required: preparation is necessary to the leap, the crouch indispensable to the spring; nay, in the progress of human society there is often a retrogression before improvement, as in the mighty ocean there is the reflux before the washing wave.

The objects of the Society are great and interesting: it seeks to know all that can be known respecting Ceylon, the *Lanka dwipa*, the glorious land of eastern romance; the once utmost Indian isle, Taprobane; and there is not

any thing that affects the island which is not within the range of its sympathies. And are we not reminded of our place and duty by every thing about us? For, as on the one hand we have the abrupt and picturesque coast of the *East*, with the tide bearing up against it, and the surge echoing along from Point Pedro to Dondra head—on the other, the naked sandy shore of the *West*, drooping into the passing ocean by which it appears to have been at one time submerged,—and in the interior, the mountain heights of Adam's Peak and Pedrotallagalla—the mountain plains of Nuwera Ellia and the Horton plains,—and the vale of Doombera,—while to the neighbouring continent the island stands indissolubly joined by the island of Manaar, the island of Ramisseram, Adam's bridge, and the intermediate ridges of rock, an adamantine chain—so, in moral objects and moral relations as in the natural, the lofty and the lowly, the rugged the fascinating and the tame, if they but tell of Ceylon, and hold with the continent and the world, they are all ours, they belong to the Asiatic Society of Ceylon,—the Ceylon Branch of the Royal Asiatic Society.

Mention has been made of Dondra head. This place and its neighbourhood are full of memorials of past ages. Here lie prostrate the ruins of a city and temple once reckoned divine—at the distance of about three quarters of a degree, to the north, stand Adam's Peak and the Maha Saman dewale: at a point nearly equidistant on the north-east, is the great Kattregam dewale: and in the intermediate space are the old wihares of Mulkirigalla, with their colossal figures of Budha; while on the north west there is the Maha wihare of Belligam with its great Bo tree—the statue of Kusta rajah cut in the solid rock, and the Moor tombs of Belligam. The natural scenery joins with all these in giving an interest to this portion of the island, not surpassed by any other. Listen, and you hear upon the shore the action of the elements, and the polar current in its progress to the equator,—the ledges and blocks of rock which skirt the receding coast testifying to the work going on,—and before us wave in subdued grandeur the fine hills of the Morowa corle. The very population adds interest to the place; for here, as it were around the aged Maha Modliar, who has indeed outlived and overlived the days of other years, we find the busy and industrious inhabitants of Matura and Galle, with on the one hand, the disorderly people of Bentotte and its neighbourhood, and not

very far off on the other, the timid and uncivilized tribes of the Veddahs of Bintenne and the Vedderatte:—the former perhaps, I mean the Bentotte people, like the Solleans of the Aloochoor corle, the descendants of captives taken in the native wars; the latter, that is to say the Veddahs, the descendants of Kuweni's children by Wijeya, or rather Kuweni's kindred, the aboriginal inhabitants of the island. Nor does the interest cease on looking forward to the future: do we not see there, the traffic of the interior wending its way to and from the ports and havens of the south!

This portion of the island, however, interesting as it may be, is not the only place of interest in the island: every where there are objects of interest, every where subjects for study; and perhaps it may be said, as of the island itself in an agricultural point of view, the best soil is still the alluvium of previous vegetation. This observation, however, must remind us that we have not yet had from any member of the Society any paper, or other communication, on agriculture, or on soils, or on geology,—yet these all fall under the scope of the Society. The attention of members should be directed to supply the deficiency.

With respect to the Weather and Meteorology of the island, there is, as already intimated, a sitting Committee on that matter. But it is impossible to pass from the subject without expressing an opinion of its great importance, and also of the excellent advantages which the island affords for observations tending to establish the laws of storms in the Indian ocean. It appears probable, indeed, that from the log books of the vessels which put in to this island after the storm of 1st December last alone, the character of that storm could be determined; but when we add to these the accounts we have from Batticaloa, and the accounts which might have been obtained from the crews brought hither on that occasion, no doubt can be entertained, nor, consequently, of the opportunities which the island offers, for watching the movements and operations of storms here, and ascertaining the laws by which they are determined. Yet no account of the above, or any other storm, has yet been submitted to the Society.

The botany and zoology of the island are also in a manner as yet unentered upon by the Society,—and the character, origin, and history of the different classes of the population. This last is a subject as interesting as it is various. Here are the *Malabars*, so called, of whom it may

be said, as they themselves speak of one of their castes, that none can tell their varieties. Generally speaking, however, they are well made, athletic and firmly knit together—their features sharp, their eyes dark, quick and bold,—their language guttural and continuous, and in the general character of its tone, scolding or remonstrative. They are the horsekeepers, grass cutters, and coolies of the land:—not indeed, perhaps, from any natural inferiority of character, but by the force of circumstances. Here are the *Moors*, the Jews of the East, every where presenting the same general features of character, personal moral and economical—every where busy, gregarious, accumulating, and all with their house, their trade and their mosque. And here, in the *Singhalese*, we have a people older than the Roman commonwealth, and yet knowing nothing of the great instruments of European civilization, banks and newspapers: who have not been able to improve their *Gansabé*, the same common feudal court out of which arose the English parliament, and probably also our trial by jury, the bulwarks of English liberty; and who, with a softness at which the heart bleeds, have with equal quickness imbibed the manners of the Malabars, the Portuguese, the Moors, and the English, according as they have been thrown among those various people. The softness of the *Singhalese* in the low country is indeed quite peculiar. He is European in general outline, and commonly well made both in form and feature; but with his soft outline, his dark swimming eyes, his long black hair carefully combed back into a knot behind, and his large tortoise shell comb, he may be regarded as the female form of the male sex, and is the waiting man of the English in Ceylon.

In reference to this difference in the natural character, it would be interesting to know the comparative amount of population, or in other words, the relative increment or decrease of the different races—Moors, Malabars, and *Singhalese*. To observation there appears a daily encrease in the number of Moors, as there is also perhaps a decrease in the *Singhalese* population.

The Dutch and Portuguese have also their peculiar character.

But besides the nations we have mentioned, and others which might be named, all agreeing in this that they have the oval, symmetrical or European form of the head, we have here in the *Malays* on the one hand, and the

Caffers on the other, examples respectively of the different forms to which the oval has diverged, and which now appear constituting varieties of the human race, no less obvious and greater in importance than the distinctions arising from difference of language:—which distinctions, namely, the distinctions arising from difference of language, and difference in the form of the cranium coincide in a manner with the two great distinguishing attributes of man, reason and speech. So that here we have a seemingly exhaustless supply of subjects open to the observers of character, national and individual; and for investigations into the sources of character. Perhaps some member of the Society, phrenologically disposed, will enrich our museum some day with a series of skulls, showing the several forms occurring in the island, as they pass from the oval to the two extremes. Such a collection would be of value in many respects, and if to every several skull there were subjoined a note of the colour of the skin, it would also I think read a lesson of rebuke to those who will talk of “the dark races” as a phrenological or psychological distinction. The brain may be the seat and organ of the mind, and the skull may be the measure of the brain,—but the colour of the skin is coincident with neither:

Black hair, black eyes, and dark complexion

Cannot forfeit nature's claim:

Skins may differ, but affection

Dwells in white and black the same.

The influx of people which prevailed from the earliest period still continues to pour down upon the island, but with this difference that the tide of population now spreads over the land not to lay it waste, but, under the direction of British industry, to bring out its capabilities. In former times, every new band of comers was an army of invasion. Now under British supremacy there is immigration without conquest; and conquest involves neither extermination, nor slavery, nor a compulsory change of faith, but a common patriotism, and that all should feel it to be at once their interest and their duty to co-operate together in maintaining the common fabric of which they are all members.

And so, of the present Society, let it be distinguished by individual exertion and mutual regard.

ON BUDHISM.

(BY THE REV. D. J. GOGERLY.)

Read Feb. 4, 1846.

THE paper I have the honor to submit to the Society is a translation of the first sermon in the series of discourses attributed to Goutama Budha, and I have made the selection for two reasons; the first of which is, that a comparison may be instituted between the sacred books of the Budhists as they exist in Ceylon, and as they exist in Nepal. The necessity for this comparison being instituted is, that writers of high character have represented the Buddhism of Nepal to be a theistical system; that is, acknowledging one Supreme Being, the intelligent and powerful Creator of all things: which doctrine, if I am not mistaken, is opposed in the second section of the fourth division of this discourse, which treats of the opinion, that some beings exist for ever in an unchangeable state, while others are liable to transmigration. Budha affirms, that no other reasons than those he has mentioned can be adduced in favor of the four opinions held on this subject: it is the first of these opinions alone which refers to one being as the Creator; the other three appearing to be that matter and spirit, including the entire order of sentient beings, have existed from eternity, and will exist throughout eternity, although some beings are mutable and others immutable. The first opinion, however, expressly maintains the doctrine that all things, at least all sentient beings, were made by one, himself unmade. Budha declares this opinion to be incorrect, and affirms that the being, supposed to be the Creator of all, the source of existence, is himself in reality in the course of transmigration, and that he is by no means the highest in the class of transmigrating beings, inasmuch as he transmigrated from the Abassara Brahma Loka, which is only the sixth in the series. That series he has explained in the Wibangaparakarana of the Abhidamma; he states that there are sixteen Brahma Lokas, or worlds, an existence in which may be obtained by the course of profound meditation named Jhána; the course consisting of four divisions, called the first, second, third, and fourth jhánas, a pre-requisite to each of them being a freedom from immorality and the possession of internal purity. Each jhána is also divided into three sections, namely, *parittan* or inferior, *madjhiman* or

medial, and *paneetan* or eminent. The performance of the first, or initial *jhána*, procures a birth in the three following *Brahma Lokas*, viz. the inferior performance of it admits to the world called *Brahma párisajja*, the duration of life in which is one-third of a *kalpa*: the medial performance admits to that named *Brahma purohita*, the length of existence being half a *kalpa*: the eminent performance of it, admits to the world called *Mahá Brahma*, which is the one called in this discourse the *Brahma Wimána*, being the present residence of the supposed Creator, the duration of life being an entire *kalpa*. The present standing, therefore, of the being reputed to be the Creator, is an inferior one; and only connected with the correct performance of the first or lowest course of abstract meditation.

The performance of the second *jhána* gives admission to the following *Brahma* worlds, viz. the inferior performance to *Parittáb'ha*, duration of life two *kalpas*: the medial to *Appamánab'há*, duration of life four *kalpas*; the eminent to *Abassara*, duration of life eight *kalpas*. It is from this last mentioned *Brahma* world that the supposed Creator is represented to have transmigrated.

The third *jhána* admits to the world named *Parittasub'há*, duration of life sixteen *kalpas*; to *Appamána,sub'ha*, duration of life thirty two *kalpas*; and to *sub'hakinnaká*, duration of life sixty four *kalpas*.

The fourth *jhána* to six worlds: viz. *Asannyasattá*, (in which there is corporal existence but no consciousness) duration of existence 500 *kalpas*; *Wehapp'hala*, duration of life also 500 *kalpas*, *Awihána*, length of life 1000 *kalpas*. *Atappá*, length of life 2000 *kalpas*; *Suddassá* length of life 4000 *kalpas*; and *Akanitt'há*, length of life 16000 *kalpas*. Above these sixteen *Brahma* worlds the four *Arupa* worlds are placed; from these bodily form is entirely excluded.

When, therefore, *Budha* represents the supposed Creator as migrating from *Abassara* to *Brahma wimána*, he ranks him among the innumerable multitudes of sentient beings, from the insect to the God, who are in a state of constant change; dying in one world and reproduced in another, according to the merit or demerit of their conduct: he also declares him to be of only moderate attainments, and throws in an intimation that probably his previous merit was not sufficient to ensure him a residence for the entire period allotted to the inhabitants of *Abassara*, but that he ceased to exist there before the expiration of the eight *kalpas*, for

speaking of him he says, අළු අසුකුතරෙ සමෙතො අසුකියො
 වා පුසුකුකියොවා අසසරකාය වපිඤ්ඤා, at'ha annyatara sat-
 to áyukk'hayá wá punnyakk'hayá wá áb'hassarakáya cha-
 witwá: then a certain being, either from the fading away
 of life, (the whole period of eight kalpas being ended) or
 from the *fading away of merit* (not having had a sufficiency
 of merit to secure his residence there throughout the entire
 period) ceasing to exist among the inhabitants of ábassara
 &c. Had Gautama entertained the doctrine that some one
 being was eternal, the parent of being, the source of exist-
 ence, whether known as Adi Budha, or by any other name,
 he would have mentioned him in the enumeration of the
 doctrine of those who hold that some are eternal and others
 not eternal. But he not only makes no reference to him,
 but relative to the whole doctrine says "Some of these
 Samanas and Bramins hold the eternal existence of some
 things but that other things are not eternal, and in four
 modes teach, concerning the soul and the world, that some
 things are eternal and that other things are not eternal: but
 certainly this is not the case; they have merely stated the
 things they have ascertained from experience." That is,
 the facts they have stated are not controverted, but the
 conclusions drawn by them from the facts are declared to
 be incorrect. It is not, however, from detached passages
 merely that Budha's opposition to this doctrine appears, but
 the foundation of his system is සබ්බං අනිඤ්ඤං sabbam anitchan,
 every thing is mutable. If this discourse is found among
 the sacred books of Nepal, I think we are warranted in con-
 cluding that the declaration that the Nepal school admits
 the existence of a first cause must be founded on a mis-
 apprehension of the doctrine. There are five books of doc-
 trine called the Sutra Pitaka. The present sermon is the
 first discourse in the first of these books, i. e. of the Dírg-
 ga nikáya, and can easily be referred to, as there is reason
 to believe that in the whole of India beyond the Ganges
 the discourses of Budha are divided into the same portions
 as we find in Ceylon.

My second reason for selecting this discourse is, that it
 contains an enumeration of the different schools of philo-
 sophy existing in the time of Goutama, and from which
 he dissented. They are enumerated as being 62. Of these
 18 held doctrines respecting past and future existence, di-
 vided into five classes.

1. The doctrine of the සසතවාද, sassatawádá who taught

that all sentient beings existed from eternity, and would continue transmigrating for ever; and that in whatever changed circumstances they may appear the identity of the beings is preserved, it is "a living soul" that transmigrates. So far as I understand Budha he is opposed to both these views. Respecting the origin of present existing beings, he teaches, that they are new existences depending on a preceding cause, viz. the merits and demerit of a previous existence. Each one is represented as a tree produced from the fruit of another tree, but not the identical tree from which the seed was taken. Concerning the perpetuity of the series, Budha teaches, that upon the attainment of a specified degree of wisdom and holiness, the series will terminate.

2. The doctrine that some beings are eternal and self-existent, while others have a derived existence. This he denies, as every being forms only a link in an infinite series, so far as the past is concerned; and in this respect all sentient beings stands on an equality. Under the same head is included the immortality of certain Gods without liability to transmigration. This he denies, affirming that every being is mutable, and subject to transmigration, until to use his own metaphor, the stalk of existence is cut off by the sword of wisdom, when not only transmigration but existence ceases. The last of this class holds the eternal duration of the soul: this he denies, as in the world named අසංකල්ප භාවය asannya satta, there is neither mind, intellect or consciousness, but merely a living body without sensation.

3. The doctrines held by the reasoners on the finity or infinity of space I do not clearly understand, and therefore cannot state in what respects Budha differs from them: although he involves them all in the same condemnation.

4. The Equivocators differ from Budha in this, that he affirms all his doctrines to be clearly and distinctly enunciated, without any disguise.

5. The අවිධිමුක්තවාදීන් ad'hicha samuppannika differ from Budha in teaching that there is no cause of any kind for the existence of sentient beings, whereas he declares there is a moral cause, deduced from අවිජ්ජා awijja, or ignorance.

Of the forty four who philosophize respecting the future the notices are short, sixteen hold a future conscious existence enduring for ever: eight, an ever-during unconscious existence, an eternal sleep; and eight an eternal

dreamy state between consciousness and unconsciousness. In respect to the perpetuity of existence in any of these states they are opposed to Budha, who affirms that so long as existence continues, transmigration will continue.

The seven උච්ඡේදවාද, utchédawádá differ from Budha in two respects: 1. They affirm the destruction of a being to whom existence is necessary, unless so destroyed: in other words the *cutting down* of the tree of existence: Budha affirms its cessation; there being no fruit from which another tree grows. The one violently blows out the light, the other says it burns out, and there is neither oil nor wick by which it can be rekindled. He in many places opposes most decidedly the destructionists. 2. They affirm that this destruction is effected by death, without reference to any spiritual character: He affirms that transmigration will continue for ever, unless the series be brought to a close by wisdom and virtue.

The five who hold doctrines respecting the extinction of sorrow while existence continues are opposed to Budha, who affirms that so long as existence continues there is liability to sorrow, and the පටිච්ඡන්ධුප්පාද patichasanuppáda is to solve the following problem: 1. How is sorrow perpetuated? and 2. How may sorrow be caused to cease? His own doctrines, are not declared in this discourse but simply what are *not* his doctrines. Should the Society wish to know something of the doctrines taught by Budha, a selection from his discourses may be made in some measure explaining them.

D. J. GOGERLY.

Colpetty, May 4, 1846.

බ්‍රහ්ම ජල. BRAHMA JALA.

Adored be the Holy, the Blessed, the All Perfect Budha!
Thus I heard.

At one time Bagawá (a) entered the high road between Rájagaha and Nalanda, attended by about 500 of his principal priests. (b) The Paribbajako (c) Suppiyo also entered

(a) නගමා bagavá, the blessed or happy one: the name generally used when Budha is spoken of.

(b) මහතා භික්ඛු සංඝෙන සමි. mahatá bikhu sang'hena sad'hin with a great sangha, or assemblage, of priests.

(c) Another order of religious mendicants.

the high road between Rājagaha and Nalanda, accompanied by his attendant pupil the youth Brahmadatto: at which time the Paribbajako Suppiyo spake in many respects against Budha, spake against his doctrines, and spake against the priesthood: while the youth Brahmadatto, the attendant pupil of the Paribbajako Suppiyo, in many respects spake in favour of Budha, spake in favour of his doctrines and spake in favour of his priesthood: thus both the preceptor and pupil, engaged in the disputation which had arisen between them, continued following Budha and the priests. At length Bagawá accompanied by his priests entered a royal residence at Ambalatika to pass the night. The Paribbajako Suppiyo also, accompanied by his attendant pupil, the youth Brahmadatto, entered the royal residence at Ambalatika to pass the night: and there also the Paribbajako Suppiyo spake in many respects against Budha, spake against his doctrines, and spake against the priesthood; while the youth Brahmadatto, the attendant pupil of the Paribbajako Suppiyo, in many respects spoke in favour of Budha, spoke in favour of his doctrines, and spoke in favour of the priesthood; thus both the preceptor and pupil, engaged in the disputation which had arisen between them, followed Bagawá and the priests.

Several of the priests having arisen early in the morning, assembled in the hall; and being seated, commenced a conversation, saying, Friends, it is wonderful; it is, Friends, unprecedented, that the various thoughts of Beings (*a*) should be distinctly perceptible to the blessed, wise, discerning, holy and all perfect Budha: This Paribbajako Suppiyo in many respects speaks against Budha, speaks against his doctrines, and speaks against his priests: while the youth Brahmadatto, the attendant pupil of the Paribbajako Suppiyo, speaks in various ways in favour of Budha; speaks in favour of his doctrines; and speaks in favour of the priesthood: thus both preceptor and pupil, engaged in the disputation which has arisen between them, follow Bagawá and the priests.

Bagawá, being aware of the conversation in which the priests were engaged, entered the hall, and having sat down on the seat prepared for him, said, Priests! what is the subject on which you are conversing while thus sitting to-

(*a*) සත්ත සත්ත satta includes all sentient beings, whether gods, men, or animals,

gether? The Priests replied, Lord, (a) having arisen early in the morning we assembled in the hall, and when we were seated the following conversation arose, Friends it is wonderful! Friends it is unprecedented! that the various thoughts of beings should be distinctly known by the blessed, wise, discerning, holy, and all perfect Budha! This Paribbajako Suppiyo in many respects speaks evil of Budha, speaks evil of his doctrine, speaks evil of the priesthood; while the youth Brahmaddatto, the attendant pupil of the Paribbajako Suppiyo, in many respects speaks in favor of Budha, speaks in favor of his doctrines, speaks in favor of the priesthood: thus both the preceptor and pupil, engaged in the disputation which has arisen between them, follow Bagawá and the priests: while, O Lord, we were engaged in this conversation Bagawá entered.

Priests, if others speak against me, or speak against my doctrines, or speak against the priesthood, that is no reason why you should be angry, discontented, or displeased with them. Priests, if others speak against me, or speak against my doctrines, or speak against the priesthood, and if you, in consequence thereof become angry and dissatisfied, you bring yourselves into danger (of spiritual loss.) (b)

Priests, if others speak against me, or speak against my doctrines, or speak against the priesthood, and if you, in consequence thereof, become angry and dissatisfied, will you be able to judge whether they speak correctly or incorrectly? We shall not, O Lord, be able.

Priests, if others speak against me, or speak against my doctrines, or speak against the priesthood, you should repudiate the falsehood as being a falsehood, saying: these things are not so; they are not true: these things are not existing among us, they are not in us.

Priests, if others speak in praise of me, speak in praise of my doctrines, or speak in praise of the priesthood, that is no reason why you should be pleased, gratified, or elated in mind.

Priests, if others speak in praise of me, or speak in praise

(a) *භක්ත* bhante, this is used by priests to Budha, and by the laity to priests. The paramount sovereigns of India are represented as addressing the meanest of the priests in this form. It is equivalent to the Singhalese *හමුදුරුමෙහි* hámuduruweni.

(b) *අන්තරාය* antarāyo, danger: i. e. you place yourselves in state unfavorable to progress in virtue.

of my doctrine, or speak in praise of the priesthood, and in consequence thereof you be pleased, gratified, or elated in mind, you bring yourselves thereby into danger.

Priests, if others speak in praise of me, or speak in praise of my doctrines, or speak in praise of the priesthood, the truth should be received by you as being the truth; knowing that these things exist, that they are true, that they exist among you, and are seen in you.

Priests, if a person still subject to his passions (a) speak in praise of the Tatágato, (b) he speaks of things trifling, of little value, and connected merely with external virtues. (c) In what manner, Priests does a person still subject to his passions, when he speaks in praise of the Tatágato speak of things trifling, of little value, and connected merely with external virtues.

Priests, the man who is still subject to his passions, and who speaks in praise of the Tatágato will say, the Samano Gotamo abstains from destroying animal life; he has laid aside the club and the sword; he is modest, and kind, and compassionates all living beings.

Or, Priests, the man who is still subject to his passions, and who speaks in praise of the Tatágato will say, the Samano Gotamo avoids theft; he abstains from taking that which is not given; he receives such things as are offered to him, is contented with them, and lives in purity and honesty.

Or, Priests, the man who is still subject to his passions,

(a) පුත්ථුජානො, put'hujjano, includes all who have not entered the paths to Nuwána; or more properly all who have not become Rahats, i. e. all whose passions are not entirely extinct. The bulk of mankind.

(b) තථාගතො tat'hágato. The Comment is diffuse on this title of Budha, assigning eight reasons for its use, and deriving the word either from තථා ආගතො tat'ha ágato he who came as his predecessors, or තථාගතො he who went or acted as his predecessors. He came for the purposes and with the same noviciate in former births, as all the preceeding Budhas, and when he was Budha, all his proceedings corresponded with theirs.

(c) සීලමත්තං seelanattakan, the Comment quotes many passages from Budha speaking in the highest terms of සීල seela or virtuous conduct, and enquires why it is here spoken of disparagingly. It resolves the difficulty by saying, that external virtue is of inferior value, when compared with the higher virtues which are altogether mental, and thus not perceptible to others.

and who speaks in praise of the Tatágato will say, the Samano Gotamo abstains from sexual intercourse; he is chaste, and is free from sensuality, and the vulgar enjoyment of the sex.

Or, Priests, the man who is still subject to his passions, and who speaks in praise of the Tatágato will say, the Samano Gotamo, abstains from falsehood; he speaks the truth unmingled with error, his declarations cannot be shaken, they are worthy of belief, and produce no injury to society.

Or, Priests, the man who is still subject to his passions, and who speaks in praise of the Tatágato will say, the Samano Gotamo, abstains from defamation; he does not, for purposes of discord, relate in this place what he has heard in another place; neither does he relate to others what he hears in this place, so as to foment dissension; he is a reconciler of differences; a confirmer of friendships; he lives peaceably, loves peace, rejoices in peace, and speaks words productive of peace.

Or, Priests, the man who is still subject to his passions, and who speaks in praise of the Tatágato will say, the Samano Gotamo abstains from harsh language; his conversation is free from asperity, is mellifluous, wins the affections of his auditors, and conciliates the multitude.

Or, Priests, the man who is still subject to his passions and who speaks in praise of the Tatágato will say, the Samano Gotamo, abstains from frivolous conversation: his observations are well-timed, his words are true, replete with instruction; he expounds sound doctrine and discipline; his words are worthy of being treasured up, are suited to the occasion, are appropriately illustrated, are free from obscurity, and tend to promote happiness.

The Samano Gotamo abstains from injuring trees or shrubs.

The Samano Gotamo eats only once daily. (a)

The Samano Gotamo abstains from eating in the evening and at improper times.

The Samano Gotamo abstains from exhibitions of dancing, singing and instrumental music.

(a) එකභත්තිකො ekabattiko, this literally means, taking one meal; but the Comment says, if a person eat 10 times before mid-day he is still එකභත්තිකො.

The Samano Gotamo abstains from personal adornments, from garlands of flowers, perfumes, or cosmetics.

The Samano Gotamo abstains from the use of elevated or large couches.

The Samano Gotamo abstains from receiving gold or silver.

The Samano Gotamo abstains from receiving raw grain.

The Samano Gotamo abstains from receiving raw meat.

The Samano Gotamo abstains from receiving women and maidens.

The Samano Gotamo abstains from receiving male or female slaves.

The Samano Gotamo abstains from receiving sheep or goats.

The Samano Gotamo abstains from receiving fowls or pigs.

The Samano Gotamo abstains from receiving elephants, oxen, horses or mares.

The Samano Gotamo abstains from receiving fields or gardens.

The Samano Gotamo abstains from the menial service of carrying messages.

The Samano Gotamo abstains from buying and selling.

The Samano Gotamo abstains from cheating with scales, weights (*a*) or measures.

The Samano Gotamo abstains from bribery, cheating, deception and fraud.

The Samano Gotamo abstains from maiming, killing, imprisoning, robbing, plundering or extorting property by threats. Thus, Priests, the man may say, who being still subject to his passions, speaks in praise of the Tatágato.

End of the first division, named චූල සීලං—chúlo seelan.

Or, Priests, a person still subject to his passions praising the Tatágato may say, Some Samanas and Bramins, eating the food provided by the faithful (*b*) are accustomed to injure (by cutting or breaking) trees and plants; whether

(*a*) කංසකුට කංසකුට kansakuta may signify the adulteration of the precious metals and similar fraudulent practises.

(*b*) සමාදෙය්‍යනී භොජනානී sadd'hádeyyāno bhojanāni, food given from a religious principle, the donors expecting a reward proportioned to the merit of the gift, whether the reward is to be received in this world or in the world to come.

propagated from roots, from the trunks (by cuttings), from joints, from buds, or from seeds: but the Samano Gôtamo abstains from thus injuring the trees (a) and plants.

Or, Priests, a person still subject to his passions, praising the Tatágato may say, some Samanas and Bramins, eating the food provided by the faithful, are accustomed to hoard up property, such as meat, drink, clothes, equipages, beds, perfumes and raw grain; but the Samano Gotamo abstains from thus hoarding up property.

Or, Priests, a person still subject to his passions, praising the Tatágato may say, some Samanas and Bramins, eating the food provided for them by the faithful, are accustomed to attend public spectacles, such as dancing, singing, concerts, theatricals, orations, recitations with musical accompaniments, funeral ceremonies, drummings, balls, gymnastics, tumblings, feasts in honor of deceased ancestors (collecting their bones, washing them, and placing them in heaps with much lamentations, and ending in riotous festivity) combats between elephants, horses, buffaloes, bulls, goats, rams, cocks and quails: cudgel playing, boxing, wrestling, fencing, muster of troops, marching of armies and reviews: but the Samano Gotamo abstains from these exhibitions. (b)

Or, Priests, a person still subject to his passions, praising the Tatágato may say, Some Samanas and Bramins, eating the food provided for them by the faithful, occupy their time with games detrimental to their progress in virtue; that is with a board of 64 squares or of 100 squares; tossing up, hopping over diagrams formed on the ground, removing substances from a heap without shaking the remainder, dicing, trap-ball, sketching rude figures, (daubing) tossing the ball, blowing trumpets, ploughing matches, tumbling, forming mimic windmills, measuring various substances, chariot races, archery, shooting small stones from the fingers, guessing the thoughts of others, and mimicry;

(a) Vegetable life is conserved by Budha the same as animal life. To destroy the life of any being inferior to man, and to destroy vegetable life, being arranged under the same class of offences, viz. Páçhitiya. The charge of cutting breaking &c. herbs and plants brought against the persons here mentioned, may refer to cultivation generally, which is regarded as improper to be attended to by a priest.

(b) In this and the following paragraphs some of the terms are of doubtful meaning, yet the general sense is clear. The Comment is followed in the explanation of the terms.

but the Samano Gotamo abstains from all such games inimical to virtue.

Or, Priests, a person still subject to his passions, praising the Tatágato may say, Some Samanas and Bramins, eating the food provided for them by the faithful, accustom themselves to the use of elevated and ornamented beds and places for reclining, such as, large couches, ornamented beds coverlets of long fleece, embroidered counterpanes, woollen coverlets plain or worked with thick flowers, knotted cotton coverlets or painted with figures of animals, fleecy carpets, carpets inwrought with gold or formed of silk, carpets of a very large size, elegant elephant housings, harnesses, carpets for chariots, tigers'skins, antelope skins, and pillows or cushions ornamented with gold or embroidery. But the Samano Gotamo abstains from using such elevated and ornamented beds and couches.

Or, Priests, a person still subject to his passions, praising the Tatágato may say, Some Samanas and Bramins, eating the food provided for them by the faithful, use articles for the adorning of the person, such as, unguents, fragrant oils, perfumed baths, shampooings, mirrors, antimony, flowers, cosmetics, dentrifices, bracelets, diadems, ornamented staffs, jewels for the forehead, swords, umbrellas, embroidered slippers, fillets, jewels, the cow's tail, and long white garments. But the Samano Gotamo abstains from all such means of personal adornment.

Or, Priests, a person still subject to his passions, praising the Tatágato may say, Some Samanas and Bramins, eating the food provided for them by the faithful, engage in unprofitable conversation, (a) such as, tales of kings, of robbers, of ministers of state, of armies, of war, of terror; or conversation respecting meats, drinks, clothes, couches, garlands, perfumes, relatives, carriages, streets, villages, towns, cities, provinces, women, warriors, demigods, deceased relatives, and various miscellaneous subjects; or concerning the creation of the earth (b) and of the sea, or concerning

(a) තිරඡන කථා. tirachána, kat'han animal conversation, or beastly conversation. A term of contempt.

(b) That discussion respecting the existence of a creator is meant in this passage, and that such discussions are prohibited as vain and frivolous, plainly appears from the Comment, which says: of the formation of the world—By whom was this world made? It was made by such an one. A crow is white for his bones are white; a Paddy Bird (crane) is red, for his blood is red, &c.

existence and non-existence. But the Samano Gotamo abstains from such kinds of unprofitable conversation.

Or, Priests, a person still subject to his passions, praising the Tatágato may say, Some Samanas and Bramins, eating the food provided for them by the faithful, continue to speak reproachfully: thus—You are ignorant of this doctrine and discipline but I understand them. What do you know of doctrine or discipline? You are heterodox but I am orthodox. My discourse is profitable but yours is worthless. That which you should speak first you speak last, and that which should be spoken last you speak first. What you have long studied I have completely overturned: your errors are developed; you are disgraced: Go, that you may be free from this disputation, or if you be able, extricate yourself from your difficulties. But the Samano Gotamo abstains from using reproachful language.

Or, Priests, a person still subject to his passions, praising the Tatágato may say, Some Samanas and Bramins, eating the food provided for them by the faithful, perform the servile duties of a messenger; i. e. of kings, of ministers of state, of the military, of Bramins, of householders, or of young men, who say, Come here: Go there: take this to such a place; bring that here. But the Samano Gotamo abstains from acting as a messenger.

Or, Priests, a person still subject to his passions, praising the Tatágato may say, Some Samanas and Bramins, eating the food provided for them by the faithful, are hypocrites: they speak much, make high professions, disparage others and are constantly thirsting for gain. But the Samano Gotamo abstains from such hypocritical practices.

End of the second division, named මෙහිම සිද්ධං madjihma seelan.

Or, Priests, a person still subject to his passions, praising the Tatágato may say, Some Samanas and Bramins, eating the food provided for them by the faithful, obtain a livelihood by the unworthy means of animal sciences, (a) such as divining by bodily marks (b) by auguries, interpreting prognostics, dreams, fortunate omens, divinations by the

(a) තිරච්ඡාන විමුඤ්ඤා භිමුඤ්ඤා ආවේනිකා කප්පෙති tirachchāna vijjāya mitchā jeewéna jeewikan kappenti. By beastial sciences, by false (irreligious) living, make a living—The class තිරච්ඡාන includes all the classes of animals inferior to man.

(b) Determining whether a person will be prosperous or otherwise, by examining the hand. &c.

manner in which cloth &c. has bitten by rats, explaining the ritual of fire, (offerings to the God Agni) with what kind of wood, or with what ladle they are to be made; whether the offering is to be made with husks, with bran, with rice, with clarified butter, with oil, with substances ejected from the mouth, or with an admixture of blood. Teaching mantras for the body, for fields and gardens, for the military, against goblins and demons, to obtain abundant crops, to cure snake bites, expel poison, cure bites of scorpions and rats; divination by birds, or by the croaking of ravens; foretelling the state of health; mantras to make man invulnerable, and interpreting the languages of birds and beasts. But the Samano Gotamo abstains from thus seeking an unworthy living by animal sciences.

Or, Priests, a person still subject to his passions, praising the Tatágato may say, Some Samanas and Bramins, eating the food provided for them by the faithful, obtain a livelihood by the unworthy means of animal sciences; such as, explaining the qualities of certain specified jewels, staffs, garments, swords, arrows, bows, warlike implements, women, men, youths, maidens, male and female slaves, elephants, horses, buffaloes, bulls, oxen, goats, sheep, fowls, snipes, inguanas, plants, turtle and deer. But the Samano Gotamo abstains from seeking an unworthy living by animal sciences.

Or, Priests, a person still subject to his passions, praising the Tatágato may say, Some Samanas and Bramins, eating the food provided for them by the faithful, obtain a livelihood by the unworthy means of animal sciences: that is by predicting events; as, the king will take his departure, the king will return; the king within the city will advance, the king outside the city will retreat; the king outside the city will advance, the king inside the city will retreat; the king within the city will gain the victory, the king outside the city will be defeated: the king outside the city will be the victor, the king inside the city will be vanquished: to this one will be victory, to that one defeat. But the Samano Gotamo abstains from seeking an unworthy livelihood by such animal sciences.

Or, Priests, a person still subject to his passions, praising the Tatágato may say, Some Samanas and Bramins, eating the food provided for them by the faithful, obtain a livelihood by the unworthy means of animal sciences, such as predicting there will be an eclipse of the moon; there will be an eclipse of the sun; there will be an eclipse of a planet:

the sun and moon will move in the same path, the sun and moon will move in diverse paths; the planets will move in the same path; the planets will move in diverse paths; there will be falling meteors and fiery corruscations in the atmosphere; there will be earthquakes, and storms of thunder and lightning; the rising and setting of the sun, moon and planets will be cloudy, portending coming events: there will be an eclipse of the sun having such an import, an eclipse of the moon having such an import; an eclipse of the planets having such an import; the sun and moon will move in the same path portending such and such events; the sun and moon will move in divers paths portending such events: the planets will move in the same path portending such events; the planets will move in diverse paths importing such events; there will be falling meteors portending such events; fiery corruscations in the atmosphere portending such events; there will be thunder storms portending such events; the rising and setting of the sun, moon and planets, cloudy or fair will portend such events. But the Samano Gotamo abstains from seeking an unworthy livelihood by such animal sciences.

Or, Priests, a person still subject to his passions, praising the Tatágato may say, Some Samanas and Bramins, eating the food provided for them by the faithful, obtain a livelihood by the unworthy means of animal sciences, such as predicting there will be abundance of rain, there will be a deficiency of rain; there will be abundance of food, there will be famine; there will be tranquillity, there will be disturbances; the season will be sickly, the season will be healthy; or they practise conveyancing, casting accounts, making verses, or composing novels (or history). But the Samano Gotamo abstains from seeking an unworthy livelihood by practising such animal sciences.

Or, Priests, a person still subject to his passions, praising the Tatágato may say, Some Samanas and Bramins, eating the food provided for them by the faithful, obtain a livelihood by the unworthy means of animal sciences, such as respecting taking in marriage and giving in marriage; forming alliances; dissolving connections; calling in property or laying it out; procuring prosperity or causing adversity; removing sterility; teaching mantras to produce dumbness, locked jaw, distortion of the hand or deafness; or to obtain an oracular response through the medium of a mirror, or from a pythoness, or from a demon; teaching the ritual to be observed in worshipping the sun, or Brahma; also

mantras for breathing out fire, or for the goddess of fortune to descend upon the head of the invoker. But the Samano Gotamo abstains from seeking an unworthy livelihood by such animal sciences.

Or, Priests, a person still subject to his passions praising the Tatágato may say, Some Samanas and Bramins, eating the food provided for them by the faithful, obtain a livelihood by the unworthy means of animal sciences; such as, teaching the ritual for making vows and for paying them; mantras to render fields fruitful, to impart virility, to render impotent; forms to be used in marking the site of a residence; in occupying a new house, so as to avert evil influence; in cleansing the mouth; in bathing; in making offerings to fire; prescribing medicines to produce vomiting, purging, or to remove obstructions from the higher and lower intestines; to relieve the head; preparing oils for the ears, collyriums, catholicons; antimony, and cooling medicines; practising cautery, surgery, medicine, and preparing decoctions and other medicaments. But the Samano Gotamo, abstains from seeking a livelihood by the unworthy means of animal sciences.

Thus Priests, if a person still subject to his passions speak in favor of the Tatágato, he speaks of things trifling, of little value, and connected merely with external virtues.

End of the third division, named මහ සීලං maha seelan.

There are Priests, other things, (a) profound, difficult to be perceived, hard to be comprehended, tranquillizing and excellent; not attainable by reasoning, (b) subtle, and worthy of being known by the wise, which the Tatágato has ascertained by his own (unaided) wisdom, (c) and which he publicly makes known, and concerning which he may speak who correctly declares the real excellencies of the Tatá-

(a) බිම්බා dammá things, truths, or doctrines.

(b) අනන්තාචරිත attakkáwachará, not within the boundary of reason. Budha does not reason out his doctrines, but perceives intuitively.

(c) සංඥාසායන සමිකම්බා sayan abhinnyaya satchikatwa The word සං sayan signifies not only "his own;" but innate, not communicated by others සංඥා sayanbu as self-existent. Budha acknowledges no teacher or inspiration of a God, or of any other being. He is සමන්ත ඵලඤ්ඤා samanta ehakku, his eye surveys all the boundaries of knowledge, and he clearly perceives at a glance all truth, and every thing which exists. His knowledge therefore is innate and infallible.

gato. What, Priests, are these things profound, difficult to be perceived, hard to be comprehended, tranquillizing and excellent, not attainable by reason, subtle and worthy of being known by the wise, which the Tatágato has ascertained by his own wisdom and which he publicly makes known, and concerning which he may speak who correctly declares the real excellencies of the Tatágato.

There are, Priests, some Samanas and Bramins, who meditate on past events, and who deduce doctrines from things which formerly existed: (a) they, in eighteen forms declare a variety of opinions connected with the past.

Upon what principles or for what reasons do these Samanas and Bramins, who meditate on past events, and who deduce doctrines from things which formerly existed, declare in eighteen forms, a variety of opinions respecting the past?

Priests, some Samanas and Bramins hold the eternity of existences, (b) and in four forms affirm that the soul (c) and the world are of eternal duration.

Upon what principle or for what reason do these Samanas and Bramins hold the eternity of existences, and in four forms affirm that the soul and the world are of eternal duration.

Here, Priests, a Samana or Bramin subjects his passions, and is constant and persevering in the practice of virtue, he by profound and correct meditation attains that mental tranquillity by which he retraces many former states of existence; that is, one birth (d) two births, three births, four

(a) පුබ්බන්තකප්පිකා පුබ්බන්තාසුද්ධිකො pubbanta kappika pubbantanu dithino පුබ්බ pubba former, අන්ත anta boundary, කප්පිකා kappika thinkers : those who endeavour to ascertain the origin and former state of things, and whose doctrines are the result of such investigations.

(b) සසත්ත වාදී sassata wádá සසත්ත sassata eternal, or eternity, වාදී wádá speakers, declarers, from වාද wáda to speak.

(c) අත්තාසම් ලෝකම් attánancha lokancha අත්තා attá properly signifies "the self" The comment mentions two forms in which අත්තා is understood, රූපං අත්තාබවම් rūpan attáchewa, the soul being a material form : and වේදනං සංකාරං විඤ්ඤානං අත්තාබවම් wedanan sannyan sankáré winnyánan attáchewa the soul being sensation, perception, reason and consciousness. By ලෝකං loka must be understood the universe at large, and not this world alone. The Sassata Wádá therefore held, that both mind and matter existed from eternity and would exist to eternity.

(d) ජාති jati or birth, signifies the commencement of existence in any state, whether from the womb of a mother, as men : or

births, five births, ten births, twenty births, thirty births, forty births, fifty births, one hundred births, one thousand births, one hundred thousand births; many hundred births, many thousand births, many hundred thousand births. I lived in such a place, had such a name, was of such a family, had such an appearance, had such a maintenance, and experienced such and such joys and sorrows; at the termination of my life I ceased existing there and was born in such a place: there also I had such a name, was of such a family, had such an appearance, had such a maintenance and experienced such and such joys and sorrows; at the termination of my life I departed thence and was born here. In this way and manner he remembers various previous states of existence, and says, The soul and the world are eternal; there is no newly existing substance, but they remain as a mountain peak, unshaken, imperishable. Living beings pass away, they transmigrate; they die, they are born; but they continue, as being eternal. How does this appear? I have subjected my passions, and being constant and persevering in the practice of virtue, I have by profound and correct meditation attained that mental tranquillity by which I retrace various former states of existence, that is, one birth, two births, three births, four births, five births, ten births, twenty births, thirty births, forty births, fifty births, one hundred births, one thousand births, one hundred thousand births, many hundred births, many thousand births, many hundred thousand births. I lived in such a place, had such a name, was of such a family, had such an appearance, had such a maintenance, and experienced such and such joys and sorrows; at the termination of my life I departed thence and was born in such a place: there also I had such a name, was of such a family, had such an appearance, had such a maintenance, and experienced such and such joys and sorrows; at the termination of my life I departed thence and was born here. In this way and manner I retrace various previous states of existence. By this I know that the soul and the world are eternal, there is no newly existing substance, but they remain as a mountain peak, unshaken, imperishable. Living beings pass away, they transmigrate; they die, they are born; but they continue, as being eternal. This Priests is the first reason why some Samanas

by arriving at once at maturity, without the intervention of parents, as the Brahmins,

and Bramins are Sassata Wádá and affirm that the soul and the world are of eternal duration.

Secondly, upon what principle, or for what reason, do some Samanas and Bramins hold the eternity of existences, and affirm that the soul and the world are of eternal duration.

Here, Priests, a Samana or Bramin subjects his passions, and is constant and persevering in the practice of virtue; he by profound and correct meditation attains that mental tranquillity by which he retraces many former states of existence, that is during one revolution of a kalpa, (a) two revolutions of a kalpa, three revolutions of a kalpa, four revolutions of a kalpa, five revolutions of a kalpa, ten revolutions of a kalpa. He remembers, I lived in such a place, had such a name, was of such a family, had such an appearance, had such a maintenance, and experienced such and such joys and sorrows; at the termination of my life I departed thence and was born in such a place: there also I had such a name, was of such a family, had such an appearance, had such a maintenance, and experienced such and such joys and sorrows; at the termination of my life I departed thence and was born here. In this way and manner he retraces various previous states of existence and says, The soul and the world are eternal; there is no newly existing substance, but they remain as a mountain peak unshaken, imperishable. Living beings pass away, they transmigrate; they die, they are born, but they continue as being eternal. How does this appear? I have subjected my passions, and being constant and persevering in the practice of virtue I have by profound and correct meditation attained that state of mental tranquillity by which I recollect various former states of existence; that is, during one revolution of a kalpa, two revolutions of a kalpa, three revolutions of a kalpa, four revolutions of a kalpa, five

(a) සංවිධාන විවිධාන. sanwattan wiwattan. The former සංවිධාන sanwatta includes the dissolution of the system by which the hells, the earth, the 6 heavens, and the three lowest of the Brahma worlds are reduced to a chaotic mass: the last destruction was by water; the next, Budha has declared in one of his discourses, will be by fire: for 7 suns will appear and the world will be reduced to one impalpable powder. After a long period the universe revives and gradually becomes fit for living beings, from the period of reviviscence till the moment of dissolution is විවිධිකා. wiwattakan, the two සංවිධිකා විවිධිකා form a complete revolution of a kalpa.

revolutions of a kalpa, ten revolutions of a kalpa: I remember that I lived in such a place, that I had such a name, was of such a family, had such an appearance, had such a maintenance, and experienced such and such joys and sorrows: at the termination of my life I departed thence and was born in such a place, there also I had such a name, was of such a family, had such an appearance, had such a maintenance, and experienced such and such joys and sorrows. At the termination of my life I departed thence and was born here. In this way and manner I retrace various states of previous existence. By this I know that the soul and the world are eternal, unproductive of newly existing substances, and but they remain as a mountain peak, unshaken, imperishable. Living beings pass away, they transmigrate; they die, they are born; but they continue, as eternal. This, Priests, is the second reason why some Samanas and Bramins are Sassata Wádá, and affirm that the soul and the world are of eternal duration.

Thirdly, upon what principles or for what reasons do some Samanas and Bramins hold the eternity of existences, and affirm that the soul and the world are of eternal duration. Here, Priests, a Samana or Bramin subjects his passions, and is constant and persevering in the practice of virtue; he by profound and correct meditation attains that mental tranquillity by which he retraces various states of previous existence; that is, during ten revolutions of a kalpa, twenty revolutions of a kalpa, thirty revolutions of a kalpa, or forty revolutions of a kalpa. He remembers, I lived in such a place, had such a name, was of such a family, had such an appearance, had such a maintenance, and experienced such and such joys and sorrows. At the termination of my life I departed thence and was born in such a place: there also I had such a name, was of such a family, had such an appearance, had such a maintenance, and experienced such and such joys and sorrows. At the termination of my life I departed thence and was born here. In this way and manner he retraces various states of previous existence, and says, The soul and the world are eternal, unproductive of newly existing substances, but they remain as a mountain peak, unshaken, imperishable. Living beings pass away, they transmigrate; they die, they are born; but they continue, as being eternal. How does this appear? I have subjected my passions, and being constant and persevering in the practice of virtue have attained that mental tranquillity by which I retrace various states

of previous existence; that is, during ten revolutions of a kalpa, twenty revolutions of a kalpa, thirty revolutions of a kalpa, or forty revolutions of a kalpa. I remember that I lived in such a place, had such a name, was of such a family, had such an appearance, had such a maintenance, and experienced such and such joys and sorrows. At the termination of my life I departed thence and was born in such a place; there also I had such a name, was of such a family, had such an appearance, had such a maintenance, and experienced such and such joys and sorrows. At the termination of my life I departed thence and was born here. In this way and manner I retrace various states of previous existence. By this I know that the soul and the world are eternal, unproductive of newly existing substances, but they remain as a mountain peak, unshaken, imperishable. Living beings pass away, they transmigrate: they die, they are born; but they continue as being eternal. This priests is the third reason why some Samanas and Bramins are Sassata Wádá, and affirm that the soul and the world are of eternal duration.

Fourthly, Upon what principle and for what reason do some Samanas and Bramins hold the eternity of existences, and declare that the soul and the world are of eternal duration? Priests, there are some Samanas and Bramins who are reasoners and enquirers. Such an one from a course of reasoning and investigation, forms his opinion and says, The soul and the world are eternal, unproductive of new existences, like a mountain peak unshaken, imperishable. Living beings pass away, they transmigrate; they die, they are born; but they continue as being eternal. Priests, this is the fourth reason why some Samanas and Bramins are Sassata Wádá, and teach that the soul and the world are of eternal duration.

Priests, these Samanas and Bramins are Sassata Wádá, and for these four reasons teach that the soul and the world are of eternal duration. If any Samanas or Bramins are Sassata Wádá, and teach that the soul and the world are of eternal duration, it is either on account of these four reasons, or of some of them; there are no other reasons, besides these four, for this opinion.

Priests, the Tatágato fully understands this doctrine, the reasons upon which it is founded, how it has been received, and from what personal experience it has been deduced: He knows most distinctly that there have been such states of existence, and that there will be such hereafter.

He also knows other things far more excellent than these, but that knowledge has not been derived from sensual perceptions. He, with knowledge not derived from the impressions on the senses, is fully acquainted with that by which both the impressions and their causes become extinct; and distinctly perceiving the production, the cessation, the advantages, the evils and the extinction of the sensations (*a*) he is perfectly free, having no attachments. Priests, these doctrines of the Tatágato are profound, difficult to be perceived, hard to be comprehended, tranquillizing, excellent: not attainable by reason, subtle, and worthy of being known by the wise. These the Tatágato has ascertained by his own wisdom, and makes them publicly known. Of these he may speak who correctly declares the real excellencies of the Tatágato.

Priests, there are some Samanas and Bramins who hold the eternal existence of some things, but not of others, and who in four modes teach concerning the soul and the world, that some things are eternal, and that other things are not eternal. Upon what principle or for what reason do these Samanas and Bramins hold the eternal existence of some things but not of others, and teach in four modes concerning the soul and the world that some things are eternal but other things not eternal? There is a time Priests, when after a very long period, this world is destroyed. (*b*) At the destruction of the world very many Beings obtain existence in the Abassara Brahma Loka. (*c*) They are then spiritual beings (*d*) have intellectual pleasures, (*e*) are self-

(*a*) වෙදනානං *wedanānaṃ*, of the sensations : they are three : the sensation of pleasure, the sensation of pain, and a quiescent state, having neither pain nor pleasure.

(*b*) Reduced to an uninhabitable state, or chaos. But it appears from the discourse on "The appearance of seven suns" that the whole substance of the earth and the seas will be dissipated by the heat, so as to be, if not non-existent, at least imperceptible.

(*c*) The Abassara Brahma Loka is the 6th of that series, the entire number being 16. The longest period of existence in Abassara is eight kalpas. The inhabitants of the Brahma Worlds have bodily form, but not of that gross nature as to require the nourishment of food: they have "spiritual bodies."

(*d*) මනෝමයො *manomayo*, made of mind : spiritual.

(*e*) පීතීභක්ඛො *peetibakko*, feeders on joyful emotions : those sensations being their sustentation.

resplendent, (a) traverse the atmosphere, (b) and remain for a very long time established in happiness. There is a time Priests, when, after a very long period this world is reproduced. Upon this reproduction of the world the Brahma world called the Brahma Wimáno comes into being, but without an inhabitant.

At that time a Being, in consequence either of the period of residence in Abassara being expired, or in consequence of some deficiency of merit preventing him from living there the full period, ceased to exist in Abassara and is re-produced in the uninhabited Brahma Wimáno. He is there a spiritual being, having intellectual pleasures, is self resplendent, traverses the atmosphere, and is for a long time in the enjoyment of happiness. After living there a very long time alone, being indisposed to continue in solitude, his desires are excited and he says, Would that another being were dwelling in this place. At that immediate juncture another Being, either on account of a deficiency of merit, or on account of the period of residence being expired, ceasing to exist in Abassara springs into life in the Brahma Wimáno in the vicinity of the first one. They are both of them spiritual beings, have intellectual pleasures, are self resplendent, traverse the atmosphere, and are for a long time in the enjoyment of happiness. Then, Priests, the following thoughts arose in him who was the first existent in that world: I am Brahma, Maha Brahma, the Supreme, the Invincible, the Omniscient, the Ruler, the Lord of all, the Maker, the Creator. I am the Chief, the Disposer of all, the Controller of all, the Universal Father of all. This Being was made by me. (c) How does this

(a) සං පභො sayan pabho, splendid in themselves.

(b) අන්තරික්කවෙහෙරෙ antalikke charo, walkers in the sky.

(c) The Titles assumed are 1. බ්‍රහ්මා Brahmá, 2. මහාබ්‍රහ්මා Maha Brahmá, the great Brahma, 3. අභිභු abhibhu, the Subjector or Conqueror, the Supreme Lord. 4. අභිභුතො anabhibhuto, not subject to any, Invincible. 5. අනුභවදායකො annyadatthudaso, the perceiver of all things: the Omniscient. 6. වසවන්ති wasawatti the Ruler or Governor to whom all other things are subject. 7. ඉස්සරෙ issaro, the Lord; i. e. over every thing. 8. කතා කට්ඨා katta, the Maker: The comment paraphrases it අං ලොකස්ස කතා "I am the Maker of the world" 9. නිමිෂාතො the Creator: the comment says "The earth, the Himalayan mountains, Maha Meru, the Sakwalla rock, the ocean, the moon and the sun were formed by me. 10. සෙත්ථො settho, the Chief, the Most Excellent 11. සංජිතා saujitá, the disposer of all: the comment paraphrases

appear? Formerly I thus thought, Would that another being were in this place: upon my volition this being came here. Those beings also, who afterwards obtained an existence there, thought, This illustrious Brahma is Maha Brahma, the Supreme, the Invincible, the Omniscient, the Ruler, the Lord, the Maker, the Creator of all. He is the Chief, the Disposer of all things, the Controller of all, the Universal Father. We were created by him, for we see that he was first here, and that we have since then obtained existence. Furthermore, Priests, he who was the first that obtained existence there has a very long period of existence, exceeds in beauty and is possessed of immense power, but those who followed him are short lived, of inferior beauty, and of little power. It then happens, Priests, that one of these beings, ceasing to exist there is born in this world, and afterwards retires from society and becomes a recluse. Being thus a houseless priest, he subjects his passions, is constant and persevering in the practice of virtue, and by profound and correct meditation attains that mental tranquillity by which he recollects his immediately previous state of existence, but none prior to that. He therefore says, That illustrious Brahma is Maha Brahma, the Supreme, the Invincible, the Omniscient, the Ruler, the Lord, the Maker, the Creator. He is the chief, the Disposer of all things, the Controller of all, the Universal Father. That Brahma, by whom we were created is ever during, immutable, the eternal, the unchangeable, continuing for ever the same. But we, who have been created by this illustrious Brahma, are not ever during; we are mutable, short lived, mortal and were born here. This Priests is the first reason on account of which some Samanas and Bramins hold the eternal existence of some things but not of others, and teach concerning the soul and the world that some things are eternal and that other things are not eternal.

Secondly, upon what principle or for what reason do some Samanas and Bramins hold the eternal existence of some things, but not of others, and teach concerning the soul and the world that some things are eternal and other things are not eternal. Priests, there are some Gods who are

it, Be thou of the military tribe, Be thou a Bramin. Be thou a merchant. Be thou a cultivator. Be thou a layman, Be thou a priest, or recluse. Or lower than this, Be thou a camel, Be thou an ox: thus I divide those stations to all creatures 12 ၁၁ wasee. the controller of all events. 13. ပီတဗူတ ဗဟိတဗူတ pitabúta bhaw-yánan the father of all living beings.

named Khiddhá Padusika. (a) These live long in the enjoyment of laughter, sport, and sensual pleasure. When they have been long engaged in laughter, sport, and sensual pleasure, their intellect becomes confused, and when their intellect becomes confused they transmigrate from that state of existence. It happens, Priests, that one of these beings, transmigrating from that state is born here, and forsaking the world he becomes a recluse. Being thus a houseless priest, he subdues his passions, is constant and persevering in the practice of virtue, and by profound and correct meditation attains that mental tranquillity by which he remembers his immediately previous state of existence, but nothing prior to that. He therefore says, Those illustrious Gods who are not debauched by sensuality, do not spend a long period in laughter, sport and sensual pleasures; and not spending their time in laughter, sport and sensual enjoyments their intellects remain free from perturbation. These Gods do not migrate from that state, but are ever during, immutable, eternal and remain for ever unchangeably the same. But we were debauched with sensuality, and spent a long time in laughter, sport, and sensual pleasure: and, spending a long period in laughter, sport, and sensual pleasure, our intellects became confused; and when our intellects became confused we transmigrated from that state. We are impermanent, mutable, short lived, and being subject to transmigration, have been born here. This Priests, is the second reason why some Samanas and Bramins hold the eternal existence of some things but not of others, and teach concerning the soul and the world that some things are eternal and other things not eternal.

Thirdly, upon what principle or for what reason do some Samanas and Bramins hold the eternal existence of some things but not of others, and teach concerning the soul and the world that some things are eternal and others not eternal. Priests there are some Gods who are named Mano Padusiká. (b) These for a long period live irritated against each other; and being long irritated their minds become evil disposed towards each other; their bodies become weak, and their minds imbecile, and they transmigrate from that state of being. It then happens, Priests, that one of these beings, transmigrating from that state, is born here; and re-

(a) කිඩ්ධා පදුසිකා kidda padusika, debauched by sport or pleasure.

(b) මනොපදුසිකා debauched in mind; or criminal in heart.

tiring from the world becomes a recluse. Being thus a houseless priest, he subjects his passions, and being constant and persevering in the practice of virtue, by profound and correct meditation he attains that mental tranquillity by which he remembers his immediately previous state of existence, but nothing prior to that. He therefore says, Those illustrious Gods whose minds are uncorrupted, do not spend a long time in mutual irritation; and not spending a long time in mutual irritation their minds are not evil disposed towards each other; and not being evil affected towards each other their bodies do not become weak neither do their minds become imbecile. These Gods do not migrate from that state, but are ever during, immutable, eternal, and remain for ever unchangeably the same. But our minds were corrupted, and we spent a long time in mutual irritation; we became ill-affected towards each other; our bodies became weak and our minds imbecile, and we transmigrated from that state of existence. We are impermanent, mutable, short lived, and being subject to transmigration have been born here. This Priests is the third reason why some Samanas and Bramins hold the eternal existence of some things but not of others, and teach concerning the soul and the world that some beings are eternal and others not eternal.

Fourthly, upon what principle and for what reason do some Samanas and Bramins hold the eternal existence of some things but not of others, and teach concerning the soul and the world, that some things are eternal and that others are not eternal. Priests, there are some Samanas and Bramins who are reasoners and enquirers: such an one by a course of reasoning and investigation forms his opinion and says, This self (*a*) which is named the eye, the ear, the nose, the tongue, the body, is impermanent, mutable, is not eternal, but is subject to continued change: but this self which is named Mind, or Intellect, or Consciousness (*b*) is ever during, immutable, eternal, and remains unchangeably the same. This Priests is the fourth reason why some Samanas and Bramins hold the eternal existence of some things but not of others, and teach concerning the soul and the world that some things are eternal and other things are not eternal.

Priests, these Samanas and Bramins hold the eternal ex-

(*a*) අනිමා *atta*, the self, the I, the existing individual.

(*b*) චිත්තාන්තිමා මනෝමා විඤ්ඤාණන්තිමා *chitantiwá mauoti-wá winnyáuantiwá*.

istence of some things but not of others, and in four modes teach concerning the soul and the world that some things are eternal and others not eternal. If, Priests, any Samana or Bramin hold the eternal existence of some things and not of others, and teach concerning the soul and the world that some things are eternal and that other things are not eternal, it is either on account of these four reasons, or on account of some of them; there are no other reasons than these for that opinion.

Priests, the Tatágato fully understands this doctrine, the reasons upon which it is founded, how it has been received, and from what personal experience it has been deduced: he knows that there have been such states of existence and that there will be such hereafter. He also knows other things far more excellent than these, but that knowledge has not been deduced from sensual perceptions. He with knowledge not derived from the impressions on the senses, is fully acquainted with that by which both the impressions and their causes become extinct, and distinctly perceiving the production, the cessation, the advantages, the evils and the extinction of the sensations, he is perfectly free having no attachments. Priests, these doctrines of the Tatágato are profound, difficult to be perceived, hard to be comprehended, tranquillizing, excellent, not attainable by reason, subtle, and worthy of being known by the wise. These the Tatágato has ascertained by his own wisdom and publicly makes them known. Of these he may speak who correctly declares the real excellencies of the Tatágato.

There are Priests, some Samanas and Bramins who hold doctrines respecting finity and infinity, and who for four reasons speak of the world as being finite, or infinite (in extension.) Upon what principle or for what reason do these Samanas and Bramins hold doctrines respecting finity and infinity, and speak of the world as being finite or infinite. (a)

Priests, a Samana or Bramin subjects his passions, is constant and persevering in the practice of virtue, and by profound and correct meditation attains a state of mental tranquillity: being thus mentally tranquil, he lives in the world with the perception of its being finite, and says, This world is finite and bounded on all sides. How does this appear? I, subjecting my passions and being constant

(a) These appears to have been metaphysicians who speculated concerning the infinity of space.

and persevering in the practice of virtue, have by profound and correct meditation attained mental tranquillity, and being thus tranquil I live in the world with the perception of its being finite, and by this I know that the world is finite and bounded on every side. This Priests is the first reason why some Samanas and Bramins hold doctrines respecting finity and infinity, and speak of the world being finite or infinite.

Secondly. Upon what principle or for what reason do some Samanas and Bramins hold doctrines respecting finity and infinity, and speak of the world being finite or infinite. Priests, a Samana or Bramin subjects his passions, is constant and persevering in the practice of virtue, and by profound and correct meditation attains mental tranquillity: being thus mentally tranquil he lives in the world with the perception of its being infinite, and says, this world is infinite and boundless: if any Samanas and Bramins in the world say This world is finite and bounded on every side they speak falsely: the world is infinite and boundless. How does this appear? I, subjecting my passions, and being constant and persevering in the practice of virtue, have by profound and correct meditation attained mental tranquillity, and being thus tranquil I live in the world with the perception of its being infinite, and by this I know that the world is infinite and unbounded. This Priests is the second reason why some Samanas and Bramins hold doctrines respecting finity and infinity, and speak of the world being finite or infinite.

Thirdly. Upon what principle or for what reason do some Samanas and Bramins hold doctrines respecting finity and infinity, and speak of the world being finite or infinite. Priests, a Samana or Bramin subjects his passions, is constant and persevering in the practice of virtue, and by profound and correct meditation attains mental tranquillity: being thus tranquil he lives in the world with the perception of its being finite above and below, but infinite in the lateral expansion; he therefore says, This world is both finite and infinite. If any Samanas or Bramins say, this world is finite and bounded on all sides they speak falsely: or if any Samanas or Bramins say This world is infinite and unbounded, they also speak falsely: this world is both finite and infinite. How does this appear? I, subjecting my passions and being constant and persevering in the practice of virtue, have by profound and correct meditation attained mental tranquillity: and being thus tranquil I live in the

world with the perception of its being finite above and below, but infinite in the lateral expansion: by this I know that this world is both finite and infinite. This Priests is the third reason why some Samanas and Bramins hold doctrines respecting finity and infinity, and speak of the world being finite or infinite.

Fourthly. Upon what principle or for what reason do some Samanas and Bramins hold doctrines respecting finity and infinity, and speak of the world being finite or infinite? Priests, there are some Samanas or Bramins who are reasoners and enquirers: such an one, by a course of reasoning and investigation, forms his opinion and says, This world is neither finite nor is it infinite. If any Samana or Bramin says This world is finite and bounded on all sides he speak falsely: If any Samana or Bramin says the world is infinite and unbounded, he speak falsely. If any Samana or Bramin say the world is both finite and infinite he also speak falsely. The world is neither finite nor is it infinite. This, Priests, is the fourth reason why some Samanas and Bramins hold doctrines respecting finity and infinity, and speak of the world being finite or infinite.

Priests, these Samanas and Bramins hold doctrines respecting finity and infinity, and for four reasons speak of the world as being finite or infinite. If, Priests, any Samanas or Bramins holds doctrines respecting finity and infinity, and speak of the world being finite or infinite, it is on account of these four reasons or on account of some of them: there are no reasons for these opinions beside these four.

These doctrines, Priests, are fully understood by the Tatágato: he knows the causes of their being held and the experience upon which they are founded. He also knows other things far more excellent then these, but that knowledge has not been derived from sensual impressions. He, with knowledge not derived from the impressions on the senses, is fully acquainted with that by which both the impressions and their causes become extinct, and distinctly perceiving the production, the cessation, the advantages, the evils and the extinction of the sensations is perfectly free, having no attachments. Priests, these doctrines of the Tatágato are profound, difficult to be perceived, hard to be comprehended, tranquillizing, excellent, not attainable by reason, subtle and worthy of being known to the wise. These the Tatágato has ascertained by his own wisdom, and publicly makes them known. Of these he may speak who correctly declares the real excellencies of the Tatágato.

There are, Priests, some Samanas and Bramins who are endless equivocators: who whenever they are questioned on any subject equivocate and for four reasons avoid giving a direct answer. Upon what principle or on what account are these Samanas and Bramins endless equivocators, and when questioned on any subject equivocate, and for four reasons avoid giving a direct answer. There are, Priests, some Samanas and Bramins who do not accurately understand either what constitutes virtue or what constitutes vice; such an one not accurately understanding what is virtuous or what is vicious thus reflects: I do not understand with accuracy what actions are virtuous or what actions are vicious; being thus ignorant of the nature of vice and virtue, should I pronounce an action to be virtuous or to be vicious, my decision may be influenced by my feelings or desires, by my discontent or displeasure, and under these circumstances I may speak that which is not true, and that will be to me a cause of grief, and that grief will endanger my spiritual well being; and thus he, fearing and abhorring falsehood, will neither pronounce an action to be virtuous nor to be vicious, but upon being questioned will escape from the question and avoid all explanation. If questioned, Is it so? he will reply I do not know. Is it thus? I do not know. Is it otherwise? I do not know. Is it not? I do not know. No, is it not? I do not know. This Priests is the first reason why some Sages and Bramins are endless equivocators, and being questioned on any subject, equivocate and answer wide of the subject.

Secondly. Upon what principle or for what reason are some Samanas and Bramins endless equivocators, and upon being questioned on any subject escape from the question and avoid all explanation. Priests, there are some Samanas and Bramins who do not accurately understand what constitutes virtue or what constitutes vice, such an one not accurately understanding what is virtuous or what is vicious thus reflects: I do not understand with accuracy what actions are virtuous or what actions are vicious: being thus ignorant of the nature of vice or virtue, if I pronounce an action to be virtuous or to be vicious my decision may be influenced by my feelings or desires, by my discontent or displeasure, and influenced by these feelings I may form an attachment to these objects: and attachment to any object is productive of grief, and that grief will endanger my spiritual welfare. He therefore fearing and abhorring attachment to existent objects, will neither pronounce an action to

be virtuous nor to be vicious, but upon being questioned will equivocate and answer wide of the subject. Upon being questioned Is it so? he will reply, I do not know. Is it thus? I do not know. Is it otherwise? I do not know. No? I do not know. No, is it not? I do not know. This, Priests, is the second reason why some Samanas and Bramins are endless equivocators, and being questioned on any subject equivocate and avoid giving an answer.

Thirdly, Upon what principle or for what reason are some Samanas and Bramins endless equivocators, and being questioned on any subject equivocate and avoid giving an answer. Priests, there are some Samanas and Bramins who do not accurately understand what constitutes virtue or what constitutes vice. Such an one not understanding what is virtuous or what is vicious thus reflects, I do not understand what actions are virtuous nor what actions are vicious: being thus ignorant of the nature of virtue or vice, if I pronounce an action to be virtuous or to be vicious, there are some Samanas and Bramins who are learned, wise, skilful disputants, splitters of hairs, and go about confuting the doctrines of others. I may encounter them and be questioned by them, and may be unable to answer them correctly, and this will grieve me, and that grief will endanger my spiritual well being. Thus he, fearing and disliking to come in contact with disputants, will neither pronounce an action to be virtuous or to be vicious, but upon being questioned he will escape from the question and avoid giving an answer. Upon being questioned Is it so? he will reply, I do not know. Is it thus? I do not know. Is it otherwise? I do not know. No? I do not know. No, Is it not? I do not know. This Priests is the third reason why some Samanas and Bramins are endless equivocators, and upon being questioned on any subject escape from the question and avoid giving an answer.

Fourthly, Upon what principle or for what reason are some Samanas and Bramins endless equivocators, and being questioned on any subject escape from the question and avoid giving an answer? Priests, there are some Samanas and Bramins who are dull and stupid, and when they are questioned on any subject they equivocate and answer wide of the subject. If questioned Is there a future state of being? they reply, If you ask me will there be a future state of being, should I have a future state of being, then I will explain it. Is it so? I do not know. Is it thus? I do not know. Is it otherwise? I do not know. No? I do

not know. What! No? I do not know, If he be asked, Will there be no future state of being? Is there both a future state and yet not a future state. Does a future state neither exist nor yet not exist? Are there beings who obtain existence without the intervention of parents? Are there no such beings? Do such beings exist and yet not exist? Do such being neither exist nor yet not exist? Are their joys and sorrows the result of previous conduct? or are there no such joys and sorrows? Are there joys and sorrows and yet (in other existences) no such joys and sorrows? Are such joys and sorrows neither experienced nor yet not experienced? Do beings live after death? do they not exist? Do they exist and yet not exist? Do they neither exist nor yet become non-existent? To these he will reply Do you question me on these subjects: when I experience them then I will explain them. But are they so? I do not know. Are they thus? I do not know. Are they otherwise? I do not know. Are they not? I do not know. What! Not know? I do not know. This is the fourth reason, Priests, why some Samanas and Bramins are endless prevaricators, and on being questioned on any subject equivocate and answer wide of the subject.

Priests, these Samanas and Bramins are endless prevaricators, and upon being questioned on any subject prevaricate and for four reasons answer wide of the question. If, Priests, any Samana or Bramin is an equivocator and upon being questioned on any subject answers wide of the subject it is on account of these four reasons or on account of some of them: there are no reasons for this beside these four.

These doctrines, Priests, are fully understood by the Tatágato: he knows the causes of their being held and the experience upon which they are founded. He also knows other things far more excellent than these, but that knowledge has not been derived from sensual impressions. He, with knowledge not derived from the impressions on the senses, is fully acquainted with that by which both the impressions and their cause become extinct, and distinctly perceiving the production, the cessation, the advantages, the evils, and the extinction of the sensations, is perfectly free having no attachments. Priests, these doctrines of the Tatágato are profound, difficult to be perceived, hard to be comprehended, tranquillizing, excellent, not attainable by reason, subtle and worthy of being known to the wise. These the Tatágato has ascertained by his own wisdom, and

publicly makes them known. Of these he may speak who correctly declares the real excellencies of the Tātāgato.

Priests, there are some Samanas and Bramins who hold that existence is not the result of a previously existing cause, and for two reasons teach that the soul and the world are not the results of causation. (a)

Upon what principle and upon what account do these Samanas and Bramins hold that existence is not the result of a previous existing cause, and for two reasons teach that the soul and the world are not the results of previous causation. There are, Priests, some Gods who have no consciousness of existence: (b) when the period arrives that consciousness is produced they cease to exist in that state. It then, Priests, happens that some one of them ceasing to exist in that state is born in this world, and afterwards renouncing the world he becomes a recluse: being thus a houseless priest he subjects his passions, is constant and persevering in the practice of virtue, and by profound and

(a) අබිධ සමුප්පත්තිකා By අබිධ සමුප්පත්තිකා birth or production without a cause, is understood becoming existent without any previously existing reason for that existence. Budha holds උච්ච සමුප්පත්තිකා existence from a cause, but that cause is a moral one, as explained in my last paper: He says අවිජ්ජ උච්ච සංඛාර &c. i. e. on account of ignorance of the doctrines taught by him සංඛාර කාමරූප. විඤ්ඤාණ. &c. up to ජාති ජරා ධර්ම මරණ death are produced. The අබිධ සමුප්පත්තිකා teach that man's existence is a new existence, without any previous cause, and without a Creator. Budha acknowledges that man's existence is a new existence, he acknowledges that man is not created, but he affirms that the moral qualities of a previously existing being is the seed of present existence. This present tree of existence grows from the seed of actions previously performed, as the tree now existent grows from seed taken from a previously existing tree: it is not the tree from which the seed was taken, but it could not have existed if the previous tree had not existed and borne fruit: that fruit is උපාදාන attachment to existing objects whether corporeal or mental. A Rahat is a tree: but he is free from උපාදාන and therefore bears no fruit, in consequence of which no future tree will exist. The series terminates at his death: there is a cessation from existence. This is Nirwāna.

(b) අසංඤ්ඤා සත්තා the 13th of the Brahma worlds, the duration of existence is 500 kalpas, according to the Abhidharma division of the sacred Books: they have රූපකායිකා a body; and ජීවිතීන්ද්‍රියං life, but no feeling, no perception, no thought, no consciousness; and have no sustenance of any kind.

correct meditation attains mental tranquillity: being tranquil, he recollects the reproduction of consciousness, but nothing previous to that: he therefore says, the soul and the world are produced without previous causation. How does this appear? I formerly did not exist: but I who did not previously exist have now obtained existence here. This, Priests, is the first reason why some Samanas and Bramins hold that existence is not the result of a previously existing cause, and teach that the soul and the world are not the results of causation.

Secondly. Upon what principle or for what reason do some Samanas and Bramins hold that existence is not the result of a previously existing cause, and teach that the soul and the world are not the results of causation. There are, Priests, some Samanas and Bramins who are reasoners and enquirers. Such an one by a course of reasoning and investigation forms an opinion and says, The soul and the world are not the results of causation. This, Priests, is the second reason why some Samanas and Bramins hold that existence is not the result of a previously existing cause, and teach that the soul and the world are not the results of causation.

Priests, these Samanas and Bramins hold that existence is not the result of a previously existing cause, and for two reasons teach that the soul and the world are not the results of causation. Priests, if any Samana or Bramin holds that existence is not the result of a previously existing cause, and teaches that the soul and the world are not the results of causation, it is on account of these two reasons or on account of one of them. There are no other reasons for this opinion besides these two.

These doctrines, Priests, are fully understood by the Tatāgato; he knows the causes of their being held and the experience upon which they are founded. He also knows other things far more excellent than these, but that knowledge has not been derived from sensual impressions. He, with knowledge not derived from the impressions on the senses, is fully acquainted with that by which both the impressions and their cause become extinct, and distinctly perceiving the production, the cessation, the advantages, the evils, and the extinction of the sensations, is perfectly free having no attachments. Priests, these doctrines of the Tatāgato are profound, difficult to be perceived, hard to be comprehended, tranquillizing, excellent, not attainable by reason, subtle and worthy of being known to the wise,

These the Tatágato has ascertained by his own wisdom, and publicly makes them known. Of these he may speak who correctly declares the real excellencies of the Tatágato.

Priests, these Samanas and Bramins hold doctrines respecting previous existence, and who meditating on the past, on account of previous events declare a variety of opinions founded on eighteen reasons. If, Priests, any Samana or Bramin hold doctrines respecting previous existence, and meditating on the past declare, on account of previous events, a variety of opinions, it is either on account of the whole of these eighteen reasons or on account of some of them. There are no other reasons besides these eighteen for these opinions.

These doctrines, Priests, are fully understood by the Tatágato; he knows the causes of their being held and the experience upon which they are founded. He also knows other things far more excellent than these, but that knowledge has not been derived from sensual impressions. He, with knowledge not derived from the impressions on the senses, is fully acquainted with that by which both the impressions and their causes become extinct, and distinctly perceiving the production, the cessation, the advantages, the evils and the extinction of the sensations, is perfectly free having no attachment. Priests, these doctrines of the Tatágato are profound, difficult to be perceived, hard to be comprehended, tranquillizing, excellent, not attainable by reason, subtle and worthy of being known to the wise. These the Tatágato has ascertained by his own wisdom, and publicly makes them known. Of these he may speak who correctly declares the real excellencies of the Tatágato.

Priests, there are some Samanas and Bramins who hold doctrines respecting the future, and who meditating on futurity declare a variety of opinions respecting the future in forty four modes.

Upon what principle and on what account do these Samanas and Bramins hold doctrines respecting the future, and meditating on futurity declare a variety of opinions respecting the future in forty four modes.

Priests, there are some Samanas and Bramins who hold the doctrine of future existence and who, in sixteen modes, teach that the soul consciously exists after death.

Upon what principle or on what account do these Samanas and Bramins hold the doctrine of future existence and in sixteen modes teach that the soul consciously exists after

death? They teach that the soul is material, and that it will for ever consciously exist after death; they teach that the soul is immaterial and will have an eternal conscious existence after death; they teach that the soul partakes both of materiality and of immateriality and will have an eternal conscious existence after death; they teach that it is neither material nor yet immaterial and will have an eternal existence after death; they teach that it will be finite, or that it will be infinitely diffused, or that it will partake both of finity and infinity, or that it is neither finite nor yet infinite;—that it will have one mode of consciousness, or that it will have many modes of consciousness;—that its perceptions will be few; or that its perceptions will be boundless:—that it will be a state of perfect happiness, or that it will be a state of unmixed misery;—that it will be a state in which the sensations of joy and sorrows will not be known: these states they teach will continue for ever after death.

Priests, these Samanas and Bramins hold the doctrine of future existence, and in sixteen modes teach that the soul has a conscious existence after death. If any Samana or Bramin hold the doctrine of future existence and teaches that the soul has a conscious existence after death, it is in these sixteen modes, or in some of them. Besides these there are none other.

These doctrines, Priests, are fully understood by the Tatágato; he knows the causes of their being held and the experience upon which they are founded. He also knows other things far more excellent than these, but that knowledge has not been derived from sensual impressions. He, with knowledge not derived from the impressions on the senses, is fully acquainted with that by which both the impressions and their causes become extinct, and distinctly perceiving the production, the cessation, the advantages, the evils and the extinctions of the sensations, is perfectly free having no attachments. Priests, these doctrines of the Tatágato are profound, difficult to be perceived, hard to be comprehended, tranquillizing, excellent, not attainable by reason, subtle and worthy of being known to the wise. These the Tatágato has ascertained by his own wisdom, and publicly makes them known. Of these he may speak who correctly declares the real excellencies of the Tatágato.

Priests, there are some Samanas and Bramins who hold the doctrine of future unconscious existence, and who in eight modes teach that the soul will have an unconscious existence after death. Upon what principle and on what ac-

count do some Samanas and Bramins hold the doctrine of future unconscious existence, and in eight modes teach that the soul will have an unconscious existence after death? They teach that the soul is material and will have an eternal unconscious existence after death; or that it is immaterial, or that it partakes both of materiality and immateriality, or that it is neither material nor yet immaterial;—that it will be finite, or that it will be infinite, or that it will partake both of finity and infinity, or that it is neither finite nor yet infinite, and that thus it will have an eternal unconscious existence after death.

Priests, these Samanas and Bramins hold the doctrine of future unconscious existence, and in eight modes teach that the soul will have an unconscious existence after death. If any Samana or Bramin hold the doctrine of future unconscious existence, and teach that the soul has an unconscious existence after death, it is either in these eight modes or in some of them, for there are none others besides these.

These doctrines, Priests, are fully understood by the Tatágato: he knows the causes of their being held and the experience upon which they are founded. He also knows other things far more excellent than these, but that knowledge has not been derived from sensual impressions. He, with knowledge not derived from the impressions on the senses, is fully acquainted with that by which both the impressions and their causes become extinct, and distinctly perceiving the production, the cessation, the advantages, the evils and the extinction of the sensations, is perfectly free having no attachments. Priests, these doctrines of the Tatágato are profound, difficult to be perceived, hard to be comprehended, tranquillizing, excellent, not attainable by reason, subtle and worthy of being known to the wise. These the Tatágato has ascertained by his own wisdom, and publicly makes them known. Of these he may speak who correctly declares the real excellencies of the Tatágato.

Priests, there are some Samanas and Bramins who hold that there is a future state of being neither conscious nor unconscious, and in eight modes teach that the soul will hereafter exist in a state between consciousness and unconsciousness. Upon what principle and on what account do these Samanas and Bramins hold the doctrine of a future state of being neither conscious nor yet unconscious, and in eight modes teach that the soul will hereafter exist in a state between consciousness and unconsciousness.

They teach that the soul is material, or that it is immaterial, or that it partakes both of materiality and immateriality, or that it is neither material nor yet immaterial:—that it will be finite, or that it will be infinite; or that it will partake both of finity and infinity, or that it is neither finite nor yet infinite, and that thus it will have an eternal existence after death between consciousness and unconsciousness.

Priests, these Samanas and Bramins affirm there is a future state of being neither conscious nor unconscious, and in eight modes teach that the soul will hereafter exist in a state between consciousness and unconsciousness. If any Samanas or Bramins affirm that there is a future state of being, neither conscious nor unconscious, and teach that the soul will hereafter exist in a state between consciousness and unconsciousness, it is in these eight modes, or in some of them: for there are none besides these.

These doctrines, Priests, are fully understood by the Tatágato: he knows the causes of their being held and the experience upon which they are founded. He also knows other things far more excellent than these, but that knowledge has not been derived from sensual impressions. He, with knowledge not derived from the impressions on the senses, is fully acquainted with that by which both the impressions and their causes become extinct, and distinctly perceiving the production, the cessation, the advantages, the evils and the extinction of the sensations, is perfectly free having no attachments. Priests, these doctrines of the Tatágato are profound, difficult to be perceived, hard to be comprehended, tranquillizing, excellent, not attainable by reason, subtle and worthy of being known to the wise. These the Tatágato has ascertained by his own wisdom, and publicly makes them known. Of these he may speak who correctly declares the real excellencies of the Tatágato.

There are, Priests, some Samanas and Bramins who affirm that existence is destroyed, and who teach in seven modes that beings are cut off, destroyed, annihilated. Upon what principle and upon what account do these Samanas and Bramins affirm that existence is destroyed, and teach, in seven modes that living beings are cut off, destroyed, annihilated? There are, Priests, some Samanas and Bramins who thus affirm and believe, and say, Friend, the soul is material, formed of the four elements, generated by the parents: upon the dissolution of the body, it is cut off, des-

troyed, and after death will no longer exist: at that time, Friend, this soul is completely annihilated. Thus some teach the excision, the destruction, the annihilation of living beings.

Another will reply, and say, Friend, I do not deny that there is such a state as you have mentioned, but the soul is not then annihilated. There is, Friend, another state unknown and unexperienced by you, but known and experienced by me: in that state the form is godlike, and the pleasures of the senses are enjoyed; upon the dissolution of that body the being is cut off, destroyed, and after death will no longer exist: at that time, Friend, the soul is annihilated. Thus some teach the excision, the destruction, the annihilation of living beings.

Another will reply and say, Friend, I do not deny that there is such a state as you have mentioned, but the soul will not then be annihilated: there is, Friend, another state unknown and unexperienced by you, but known and perceived by me; in that state the form is godlike, the pleasures are mental, and all the powers and faculties are in perfection. Upon the dissolution of that body by death the being is cut off, destroyed and no longer exists: at that time, Friend, the soul is annihilated. Thus some teach the excision, the destruction, the annihilation of living beings.

Another will reply and say, Friend, I do not deny that there is such a state as you have mentioned, but the soul will not then be annihilated. There is, Friend, another state unknown and unperceived by you, but known and perceived by me, in that state the soul is far removed from bodily form, from perturbation, and from the consideration of multifarious perceptions, boundless as the atmosphere; this is the aerial residence. When that state is dissolved by death the being is cut off, destroyed, and no longer exists: at that time, Friend, the soul is annihilated. Thus some teach the excision, the destruction, the annihilation of living beings.

Another will reply and say, Friend, I do not deny that there is such a state as you have mentioned, but the soul will not then be annihilated. There is, Friend, another state unknown and unperceived by you, but known and perceived by me, that state is far beyond the aerial residence, and is one of unbounded consciousness, the region of intellect. When that state is dissolved by death the being is cut off, destroyed, and no longer exists: at that time, Friend, the soul is annihilated. Thus some teach the excision, the destruction, the annihilation of living beings.

Another will reply and say, Friend, I do not deny that there is such a state as you have mentioned, but the soul will not then be annihilated. There is, Friend, another state unknown and unperceived by you, but known and perceived by me: that state is far beyond the intellectual region; where there is nothing, (to disturb the profound tranquillity of the soul) it is in the region of unoccupied space. When that state is dissolved by death the being is cut off, destroyed and no longer exists: at that time, Friend, the soul is annihilated. Thus some teach the excision, the destruction, the annihilation of a living being.

Another will reply and say, Friend, I do not deny that there is such a state as you have mentioned, but the soul will not then be annihilated. There is, Friend, another state unknown and unperceived by you but known and perceived by me, that state is far beyond that of unoccupied space; there the existence is neither conscious nor yet unconscious. When that state is dissolved by death the being is cut off, destroyed and no longer exists: at that time, Friend, the soul is annihilated. Thus some teach the excision, the destruction, the annihilation of a living being. (a)

Priests, these Samanas and Bramins affirm that existence is destroyed, and teach in seven modes that living beings are cut off, destroyed and annihilated. If any Samanas or Bramins affirm that existence is destroyed, and teach that living beings are cut off, destroyed and annihilated, it is either in these seven modes or according to some of them: there are no other modes besides these.

These doctrines, Priests, are fully understood by the Tātāgato: he knows the causes of their being held and the experience upon which they are founded. He also knows other things far more excellent than these, but that knowledge has not been derived from sensual impressions. He, with knowledge not derived from the impressions on the senses, is fully acquainted with that by which both the impressions and their causes become extinct, and distinctly perceiving the production, the cessation, the advantages, the evils, and the extinction of the sensations, is perfectly free

(a) The last four constitute the Arupa Worlds, in which there is no material form: the last and most exalted of these is the indefinitely extended dreamy state, neither conscious nor yet altogether without consciousness, a profound, undisturbed repose which continues during 84,000 kalpas: but it is not Nirwāna, not the ultimate cessation of being, for the seed will produce a new plant, and after 84,000 kalpas a fresh existence will commence in some inferior state.

having no attachments. Priests, these doctrines of the Tatágato are profound, difficult to be perceived, hard to be comprehended, tranquillizing, excellent, not attainable by reason, subtle and worthy of being known to the wise. These the Tatágato has ascertained by his own wisdom, and publicly makes them known. Of these he may speak who correctly declares the real excellencies of the Tatágato.

Priests, there are some Samanas and Bramins who speak concerning the extinction of sorrow (or Nirwána) while in a state of existence, (a) and in five modes teach that living beings may enjoy perfect happiness. (b) Upon what principle and on what account do some Samanas and Bramins speak respecting the extinction of sorrow while in a state of existence, and in five modes teach that living beings may enjoy perfect happiness? Priests, there are some Samanas and Bramins who affirm and believe this and say, Whenever, Friends, the soul has a full, complete and perfect enjoyment of the five senses, then the soul attains in the present state the perfection of happiness. Thus some teach that perfect happiness may be experienced by a living being in the present state of existence.

Another will reply and say, Friend, I do not deny that there is such a state as you mention, but the soul does not then obtain a perfect deliverance from sorrow: for, Friend the enjoyments of sensual pleasures are impermanent, sources of suffering, are of a changeable nature, and from their inconstancy produce sorrow, weeping, pain, discontent and vexation. If the soul, free from sensuality and crime, obtain the happiness produced by the first course of profound meditation, and live in the enjoyment of an investigating an enquiring mental abstraction, then, Friend, the soul obtains the perfection of happiness. Thus some teach that perfect happiness may be experienced by a living being.

(a) දිට්ඨිමත්තිකානං. Nirwána in the present state of existence. The Comment explains Nirwána to mean, the extinction of sorrow. This Budha affirms can only be effected by the cessation of existence. I translate මත්තිකානං by extinction of sorrow. The words in the comment are Ditt'ha Damma, means the present state of existence, and is equivalent to "In whatever state he may have attained existence." Ditt'hi Damma Nibbána is, the subjection (or removal) of sorrow in the present state of existence.

(b) Perfect happiness. පරමදිට්ඨිමත්තිකානං. the most excellent (or complete) removal of sorrow in the present state of existence.

Another will reply and say, Friend, I do not deny that there is such a state as you mention, but the soul does not then obtain the full extinction of the sorrows connected with existence, for by enquiry and research fresh objects for investigation are perceived. But, Friend, if the soul can attain the second course of profound meditation, and ceasing enquiry and research, by spirituality and pureness of mind obtain the joy and happiness produced by undisturbed mental tranquillity, unmixed with enquiry or investigation, then, Friend, the soul obtains the perfection of happiness. Thus some teach that perfect happiness may be experienced by a living being.

Another will reply and say, Friend, I do not deny that there is such a state as you mention, but the soul does not then obtain the full extinction of the sorrows connected with existence, for whatever joy or mental elation may be experienced, by that enjoyment the desire of happiness is perceived to increase. But, Friend, if the soul be freed from the desire of enjoyment, being uninfluenced by the sensations of joy or sorrow, thoughtful, considerate, and experiencing corporeal ease: and obtain that mental happiness, resulting from the third course of profound meditation, which is named by Rahats, Indifference: Then, Friend, the soul obtains the perfection of happiness. Thus some teach that perfect happiness may be experienced by a living being.

Another will reply and say, Friend, I do not deny that there is such a state as you mention, but the soul does not then obtain the full extinction of the sorrows connected with existence; for there will be a continual mental recurrence to the ease enjoyed, and by that the desire towards it will increase. But, Friend, if the soul be freed from the sensations of ease or pain, and if its former feelings of satisfaction be destroyed, and the absolute indifference to ease or pain connected with the fourth course of profound meditation, together with a state of perfect purity, be obtained, then, Friend, the soul obtains the perfection of happiness. Thus some teach that perfect happiness may be experienced by a living being.

Priests, these Samanas and Bramins speak concerning the extinction of sorrow while in a state of existence, and in five modes teach that living beings may enjoy perfect happiness. Priests, if any Samana or Bramin speak concerning the extinction of sorrow while in a state of existence, and teach that living beings may enjoy perfect happiness, they

teach this doctrine either in these five modes or in one of them, besides these there is no other.

These doctrines, Priests, are fully understood by the Tatágato: he knows the causes of their being held and the experience upon which they are founded. He also knows other things far more excellent than these, but that knowledge has not been derived from sensual impressions. He, with knowledge not derived from the impressions on the senses is fully acquainted with that by which both the impressions and their causes become extinct, and distinctly perceiving the production, the cessation, the advantages, the evils, and the extinction of the sensations, is perfectly free having no attachments. Priests, these doctrines of the Tatágato are profound, difficult to be perceived, hard to be comprehended, tranquillizing, excellent, not attainable by reason, subtle and worthy of being known to the wise. These the Tatágato has ascertained by his own wisdom, and publicly makes them known. Of these he may speak who correctly declares the real excellencies of the Tatágato.

Priests, these Samanas and Bramins hold doctrines respecting the future, and meditating on futurity declare a variety of opinion respecting the future in 44 modes. If, Priests, any Samanas or Bramins hold doctrines respecting the future, and meditating on futurity declare a variety of opinions respecting the future, they declare these opinions according to these 44 modes, or according to one of them: besides these there are no others.

These doctrines, Priests, are fully understood by the Tatágato: he knows the causes of their being held and the experience upon which they are founded. He also knows other things far more excellent than these, but that knowledge has not been derived from sensual perceptions. He, with knowledge not derived from the impressions on the senses, is fully acquainted with that by which both the impressions and their causes become extinct; and distinctly perceiving the production, the cessation, the advantages, the evils and the extinction of the sensations, is perfectly free, having no attachments. Priests, these doctrines of the Tatágato are profound, difficult to be perceived, hard to be comprehended, tranquillizing, excellent, not attainable by reason, subtle, and worthy of being known by the wise. These the Tatágato has ascertained by his own wisdom, and makes them publicly known. Of these he may speak who correctly declares the real excellencies of the Tatágato.

Priests, these Samanas and Bramins hold doctrines re-

specting the past, or respecting the future, or respecting both the past and future, and meditating on previous events or those which are in futurity, declare a variety of opinions respecting the past and future in 62 modes. If, Priests, any Samanas or Bramins hold these opinions it is either according to these 62 modes, or according to some of them. Besides these there is no other mode in which these opinions can be held.

These doctrines, Priests, are fully understood by the Tatágato: he knows the causes of their being held and the experience upon which they are founded. He also knows other things far more excellent than these, but that knowledge has not been derived from sensual perceptions. He, with knowledge not derived from the impressions on the senses, is fully acquainted with that by which both the impressions and their causes become extinct, and distinctly perceiving the production, the cessation, the advantages, the evils and the extinction of the sensations, he is perfectly free having no attachments. Priests, these doctrines of the Tatágato are profound, difficult to be perceived, hard to be comprehended, tranquillizing, excellent, not attainable by reason, subtle, and worthy of being known to the wise. These the Tatágato has ascertained by his own wisdom and publicly makes them known. Of these he may speak who correctly declares the real excellencies of the Tatágato.

Priests, among these Samanas and Bramins are some who hold opinions respecting a perpetuity of being, and who in four modes teach that the soul and the world have an eternal existence. But the teaching of these Samanas and Bramins are founded on their ignorance, (a) their want of perception of truth, (b) their personal experience, (c) and on the fluctuating emotions of those who are under the influence of their passions. (d) Priests, among these Samanas and

(a) අනන්ත. being unacquainted with the truth, whereas Budha's declarations are made by him who knows,

(b) අපරික්ෂිත. not seeing things as they really are: But Budha's teachings are පරික්ෂිත by him who sees the truth.

(c) චේද්‍ය. the things with which they have become acquainted by their personal experience, either in this or in previous births: by which they know only the fact, such and such things took place, but mistake the cause of the event: the experience was correct, the deduction from the experience false.

(d) තණ්හාතාප. පරිතප්පිත විපරිත්ථිතචේත. Even as the fluctuating emotions of those subject to their lusts. The Comment says, which is as unstable as a pillar fixed in a heap of chaff: i. e.

Bramins are some who hold the eternal existence of some things but not of others, and who in four modes teach concerning the soul and the world that some things are eternal and other things not eternal. But the teaching of these Samanas and Bramins is founded on their ignorance, their want of perception of truth, their own personal experience, and on the fluctuating emotions of those who are under the influence of their passions.

Priests, among these Samanas and Bramins are some who hold doctrines respecting finity and infinity, and who in four modes teach concerning the world being finite or infinite. But the teaching of these Samanas and Bramins is founded on their ignorance, their want of perception of truth, their personal experience, and on the fluctuating emotions of those who are under the influence of their passions.

Priests, among these Samanas and Bramins are some who are endless equivocators, and who when questioned on any subject, equivocate and in four modes avoid giving a direct answer. But the conduct of these Samanas and Bramins results from ignorance, their want of perception of truth, their personal experience, and the fluctuating emotions of those who are under the influence of their passions.

Priests, among these Samanas and Bramins are some who hold that existence is not the result of a previously existing cause, and in two modes teach that the soul and the world are not the result of previous causation. But the teaching of these Samanas and Bramins results from ignorance, their want of perception of truth, their own personal experience, and the fluctuating emotions of those who are under the influence of their passions.

Priests, among these Samanas and Bramins are those who thus hold doctrines respecting existence, and who meditating on the past, on account of previous events declare a variety of opinions in eighteen modes. But the teaching of these Samanas and Bramins is founded on their igno-

without any solid foundation. Those who speak of the eternity of beings and affirmed them to be *භිම* permanent &c. directly oppose Budha whose fundamental doctrine is *සම*. *අභිම*. all things are impermanent, everchanging.

The substance of Budha's decision is, so far as these teachers spoke of the things they had experienced they spoke correctly : those things they in reality had experienced : but the doctrines they deduced from that experience he pronounced to be false, resulting from their want of perfect knowledge, and from an incorrect and imperfect perception of truth.

rance, their want of perception of truth, their own personal experience, and on the fluctuating emotions of those who are under the influence of their passions.

Priests, among these Samanas and Bramins are some who hold the doctrine of future conscious existence, and in sixteen modes teach that the soul consciously exists after death. But the teaching of these Samanas and Bramins is founded on their ignorance, their want of perception of truth, their own personal experience, and on the fluctuating emotions of those who are under the influence of their passions.

Priests, among these Samanas and Bramins are some who hold the doctrine of future unconscious existence, and in eight modes teach that the soul exists after death in a state of unconsciousness. But the teaching of these Samanas and Bramins is founded on ignorance, their want of perception of truth, their personal experience, and on the fluctuating emotions of those who are under the influence of their passions.

Priests, among these Samanas and Bramins are some who hold the doctrine of a future state of being neither conscious nor yet unconscious, and in eight modes teach that the soul will hereafter exist in a state between consciousness and unconsciousness. But the teaching of these Samanas and Bramins is founded on ignorance, their want of perception of truth, their own personal experience, and on the fluctuating emotions of those who are under the influence of their passions.

Priests, among these Samanas and Bramins are some who affirm that existence is destroyed; and who in seven modes teach that existing beings are cut off, destroyed, annihilated. But the teaching of these Samanas and Bramins is founded on their ignorance, their want of perception of truth, their own personal experience, and the fluctuating emotions of those who are under the influence of their passions.

Priests, among these Samanas and Bramins are some who speak concerning the extinction of sorrow while in a state of existence, and in five modes teach that living beings may enjoy perfect happiness. But the teaching of these Samanas and Bramins is founded on ignorance, their want of perception of truth, their own personal experience, and on the fluctuating emotions of those who are under the influence of their passions.

Priests, among these Samanas and Bramins are those who thus hold doctrines respecting the future, and who meditat-

ing on futurity declare a variety of opinions respecting the future in forty four modes. But the teaching of these Samanas and Bramins is founded on ignorance, their want of perception of truth, their own personal experience, and on the fluctuating emotions of those who are under the influence of their passions.

Priests, these Samanas and Bramins hold doctrines respecting the past or respecting the future, or respecting both the past and the future, and meditating on previous events or on those still in futurity, declare a variety of opinions respecting the past and future in sixty two modes. But the teaching of these Samanas and Bramins is founded on ignorance, their want of perception of truth, their own personal experience, and on the fluctuating emotions of those who are under the influence of their passions.

Priests, among these Samanas and Bramins are some who hold doctrines respecting a perpetuity of being, and who in four modes teach that the soul and the world have an eternal existence: but this teaching is the result of the impressions made upon their senses. (a)

Priests, among these Samanas and Bramins are some who hold the eternal existence of some things but not of others, and who in four modes teach concerning the soul and the world that some things are eternal and other things not eternal: but this teaching is the result of the impressions made upon the senses.

Priests, among these Samanas and Bramins are some who hold doctrines respecting finity and infinity, and who in four modes teach concerning the world being finite or infinite: but this teaching is the result of the impressions made upon the senses.

Priests, among these Samanas and Bramins are some who are endless equivocators, and who when questioned on any subject equivocate and in four modes avoid giving a direct answer. But this is the result of the impressions made upon the senses.

(a) ඵසංඝට්ඨයා through the medium of touch or collision: i. e. of some thing external coming in contact with their powers of perception: thus sensation, perception, reasoning and consciousness are defined to සංඵදයා produced by contact or collision. This is nearly the same as ඵෙදපිට. in the preceding series. But Budha affirms that his doctrines are not deduced from his own experience or from the experience of others, as knowledge so derived must necessarily be imperfect: but being Budha he at one glance surveys the whole field of truth, and sees every thing as it really is, and in its just proportions.

Priests, among these Samanas and Bramins are some who hold that existence is not the result of a previously existing cause, and in two modes teach that the soul and the world are not the result of previous causation: but this teaching is the result of the impressions made upon the senses.

Priests, among these Samanas and Bramins are those who hold doctrines respecting previous existence, and who, meditating on the past, on account of previous events declare a variety of opinions in eighteen modes: but these are the impressions made upon the senses.

Priests, among these Samanas and Bramins are those who hold the doctrines of future conscious existence, and in sixteen modes teach that the soul consciously exists after death: but this teaching is the result of the impressions made upon the senses.

Priests, among these Samanas and Bramins are those who hold the doctrines of future unconscious existence, and in eight modes teach that the soul exists after death in a state of unconsciousness: but this teaching is the result of the impressions made upon the senses.

Priests, among these Samanas and Bramins are some who hold the doctrine of a future state of being neither conscious nor yet unconscious, and in eight modes teach that the soul will hereafter exist in a state between consciousness and unconsciousness: but this teaching is the result of the impressions made upon the senses.

Priests, among these Samanas and Bramins are some who affirm that existence is destroyed, and who in seven modes teach that existing beings are cut off, destroyed, annihilated: (a) but this teaching is the result of the impressions made upon the senses.

Priests, among these Samanas and Bramins are some who speak concerning the extinction of sorrow while in a state of existence, and in five modes teach that living beings may enjoy perfect happiness, but this teaching is the result of the impressions made upon the senses.

Priests, among these Samanas and Bramins are those who thus hold doctrines respecting the future in forty four modes: but these are the result of the impressions made upon the senses.

Priests, these Samanas and Bramins hold doctrines re-

(a) With the exception of the ဝေဒဗျူဟ all the rest hold the eternity of future existence.

specting the past, or respecting the future, or respecting both the past and the future, and meditating on previous events or on those still in futurity, declare a variety of opinions respecting the past and future in sixty two modes; but these are the result of the impressions made upon the senses.

Priests, among these Samanas and Bramins are some who hold doctrines respecting a perpetuity of being and who in four modes teach that the soul and the world have eternal existence, but certainly the thing (or truth) is not so, but only that these things have been experienced by them. (a) (The same words are used after the enumeration of each sect as in the former instances and therefore not necessary to be repeated.)

Priests, those Samanas and Bramins who hold doctrines respecting the perpetuity of existence &c. (each sect is again enumerated and then the following is affirmed respecting them.)

All these 62 modes of teaching respecting the past, or the future, originate in the sensations experienced by repeated impressions made on the six organs of sensitiveness: on account of these sensations desire is produced, in consequence of desire an attachment to the desired objects, on account of this attachment reproduction in an existent state; (b) in consequence of this reproduction of existence, birth: in consequence of birth are produced disease, death, sorrow, weeping, pain, grief and discontent. If priests, at any time a priest has a correct understanding respecting the production, the cessation, the advantages, the evils and the extinction of the six organs of sensitiveness, he understands things far superior to all that is taught by these teachers.

If Priests any Samanas or Bramins hold doctrines respecting the past, or respecting both the past and the future, and meditating on previous events or on those still in futurity, declare a variety of opinions respecting the past and future in 62 different modes, they are all included in this net, where they float up and down, being surrounded by it. Thus, Priests, a skilful fisher, or one of his pupils, casts a fine net into a pond having but little water, and thinks, whatever fish of size may be in this pond every one will be

(a) තෙවන ආඥාපුත්‍ර ඵස්සා පටිසංචෙදිස්සන්තිති නෙතං ඨාසං විජ්ජති.

(b) තෙවො the germ of existence in either of the three divisions කාම රූප ඉරූප; the worlds of men and gods,—the worlds of Brahma,—the worlds in which no bodily form exists.

caught in this net, and being surrounded by it will there flounder up and down: even so, Priests, whatever Samana or Bramin may hold doctrines respecting the past or respecting the future, or respecting the past and the future, and meditating on previous events or on those still in futurity, may declare a variety of opinions respecting the past and future, they are every one in this net of 62 modes, and being included within it flounder up and down.

Priests, that which binds the Tatágato to existence is cut off, (a) but his body still remains, and while his body shall remain he will be seen by gods and men, but after the termination of life, upon the dissolution of the body, neither gods nor men will see him. Thus Priests, if the stalk upon which a bunch of mangoes is suspended be cut off, all the mangoes united to that stalk will accompany it: even thus Priests, the Tatágato's stalk of existence is cut off, but his body still remains, and while his body remains gods and men perceive him, but at the end of life, when the body is dissolved neither gods nor men will see him.

When he had thus spoken the Venerable Anando said to Bagawa, wonderful, O Lord, and before unknown! what name shall be given, O Lord, to this discourse. Ananda this discourse may be received as the net of knowledge, (b) the net of religious instruction, (c) the Braminical net, (d) the net of doctrines, (e) irrefutable, victorious in the contest.

When Bagawa had thus spoken the Priests, were highly edified, and the thousand foundations of the universe were shaken.

End of බුද්ධජාල සූතං.

(a) උච්චිත නවනෙත්තිකො the stalk of existence is completely severed, cut off.

(b) අත්ථජලං att'ha jálán.

(c) ධම්මජලං dhamma jálán.

(d) බ්‍රහ්මජලං brahma jálán.

(e) දිඨ්ථජලං ditt'hu jálán.

THE SIXTH CHAPTER
OF THE
TIRUVATHAVUR PURANA

ENTITLED

“THE VANQUISHING OF THE BUDDHISTS IN DISPUTATION”

TRANSLATED WITH NOTES

BY SIMON CASIE CHITTY, Esq. *C.M.R.A.S., H.M.C.B.R.A.S.*

A certain ascetic, who never forsook the feet of the God wearing long and pendant plaits of tangled hair (*a*), being possessed of a mind desirous of examining the beauties of the sea girt earth, visited the kingdom of *Chóla* (*b*), and worshipped at *Tillei* (*c*), and then purposing to see the spotless kingdom of *Ilá* (*d*), departed thither.

(*a*) *SIVA*, the supreme divinity of the Hindu mythology.

(*b*) In the original *Chóla nadu* (சோழ நாடு), the same with *Chóladesa* or *Cholamandala*, the part of the coast extending from Point Calymere to the mouth of the *Kristna* river: so called from a dynasty of Tamil kings, who reigned over it in ancient times, and all of whom were distinguished by the common appellation of *Cholas*. It was the *Paralia Soraetanum* of *Ptolemy*, and is now designated by the Europeans the *Coast of Coramandel*.

(*c*) *Tillei* (தில்லை), the same with *Chitambaram* (சிதம்பரம்) vulgo *Chillambaram*, a celebrated place of Hindu worship, situated near the *Coleroon* river, a little to the south of *Porto Novo*: so called from its having been founded in, or near a wood of *Tillei* trees (*Excoecaria agallocha*). The temples of *Chillambaram* are manifestly of some antiquity, and are still in great repute and visited by multitudes of pilgrims *MALTE BRUN*, vol. iii. p. 184, thus describes them: “They are encircled by a high wall of blue stone. The chief of the four pagodas is on the same plan with that of *Juggernaut*, though on a smaller scale, and it is esteemed a master-piece of architecture. Each of the three gates is surmounted with a pyramid 120 feet high, built with large stones about 40 feet long, and more than 5 broad, all covered with plates of copper adorned with figures. The whole structure extends 1332 feet in one direction and 936 in another. In the area of the temple, there is a large tank, skirted on three sides with a beautiful gallery supported by columns. On the fourth is a magnificent hall ornamented with 999 columns of blue granite covered with sculptures” It is said that formerly three thousand *Bráhmans* were dedicated to the service of the temples at *Chillambaram*, but that at present there are not more than three hundred. They are distinguished from the other *Brahmans* by their wearing the lock of hair (சூலை) in front of the head instead of the hinder part.

(*d*) *Ilá* or *Ilam* (இலம்), the Tamil name of *Ceylon*. It is syno-

The ascetic thus departing, arrived at the town in which the supremely excellent king of *Ilá* resided, and there wheresoever he resorted, began to repeat from an inward love (to the God), "may the Sanctuary of *Tillei* endure prosperously for countless times!"

As the ascetic, wheresoever he resorted, continued to speak thus of the renowned *Ponnambalam* (a), the vicious and senseless Buddhists, who dwelt in *Ilá*, went before their king, and respectfully bowing down to him, thus addressed him: "O king, listen to a thing we will tell thee!"

"There is a certain one, perfect in ability, sojourning in this town; he has for ornament merely a string of *Ruddráksha* beads (b), and lives upon daily alms, and whether he stands or sits, repeats still the word "*Ponnambalam*."

The king said, "Go bring him hither this very day." They went accordingly, and said to him, "Beloved, the king calleth thee, come." To which he replied, "Has the king any concern with those who think on nothing, and live upon the innocent alms which they daily collect?"

Then said they to him, "Though thou livest upon alms collected in the country, and hast no other concern but that, yet must thou come to our king, who weareth the garland

nymous with "gold." and was probably conferred on the island in allusion to the legend in the Ramayana of its having been formed out of the three peaks of the golden mountain (Maha Meru), which were severed from the parent rock and hurled into the sea during a fierce contest between the thousand headed hydra and the God of winds as to which of them was the strongest. Mr. Taylor, in his annotations to the forty fourth *Tiruvilleiádel*, or "Amusements of Siva," in which a songstress from *Ilá* is stated to have been engaged in a musical contest in the court of the Pándian king at Madura, confesses himself to be embarrassed as to what country was meant by *Ilá*; but this embarrassment arose entirely with himself in writing the word *Irá* instead of *Ilá*, which gave it a nearer approach to *Irán*, and almost induced him to identify it with Persia but for the difficulty which interposed, "Could one from Persia speak Tamil?" Vide Taylor's *Oriental Historical Manuscripts*. vol. i. p. 132.

(a) *Ponnambalam* (பொன்னம்பலம்), the same with *Chillambaram*, implying "the Golden Court": so called from one of the courts of that temple having been originally covered with plates of gold.

(b) *Ruddráksha* (ருத்திராக்ஷம்), the nuts of the *Eleocarpus lanceolatus*, perforated and used as beads in the rosaries of the worshippers of *SIVA*.

come to our king, who weareth the garland of fragrant root (a), inasmuch as the kings are charged with the protection of those who dwell in the world." The faultless one, thereupon, went along with the messengers, who bore the radiant javelins.

Surrounded by his army sat the beautiful-shouldered king with the Buddhist hierarch, who, having studied the three ancient *Pitakas* (b), had freed himself from the four evils (c), acquired the five good qualities (d), and endowed himself with the power of restraining the six hurtful propensities (e), and the five organs of sense (f), and taught that the annihilation of the *Kandhas* (g), was the ultimate beatitude.

With a shred of white cloth around his loins, and bearing in his hand a wallet and a long staff mounted with tinkling

(a) The root of the *Andropogon muricatum*.

(b) *Pitakas* (பிடகம்), the Buddhistical scriptures, which are divided into three sections, called the *Weenya Pitaka*, *Sūtra Pitaka*, and *Abhidharma Pitaka*. They contain the doctrines of *BUDDHA* as orally delivered by him, and afterwards reduced to writing by his disciples.

(c) The four evils (சாணகு குற்றம்): this must probably be a mistake, for in the *Sadur Agarādi* only three are mentioned, viz: 1 (சாமம்) Lust, 2 (வெகுளி) Wrath, and 3 மயக்கம் Infatuation. In the *Nigandu Sūlāmani BUDDHA* is called முகத்தூஷகமகதென he who is exempt from the three evils.

(d) The five good qualities (பஞ்சசீலம்) consist in abstaining from

கொலைslaughter.

களவு theft.

பொய் lying.

சாமம் illicit intercourse between the sexes, and

களகாளுதல் drinking intoxicating liquors.

(e) The six hurtful propensities (கந்ததா தபவை) are:

1 சாமம் Lust.

2 வெகுளி Hatred,

3 கொபம் Avarice,

4 மொசம் sensuality,

5 மதம் Pride,

6 மாட்சியம் Envy.

(f) The five organs of sense (பஞ்சேந்திரியம்) are:

மெய் the body

வாய் the mouth

கண் the eye.

மூக்கு the nose. and

சாத் the ear.

(g) The five *Kandhas* (பஞ்சகாதம்): 1 உருவம் organized body, 2 வெகுளி sensation, 3 குறிப்பு discrimination (including all the reasoning faculties); 4 பாவனை perception and 5 விஞ்ஞானம் consciousness.

bells, his face adorned with a circlet of sandel, and betraying a smile, the plaits of tangled hair from his head continually waving, the ascetic entered the presence of the king so as to startle him, and took his seat at his side, saying "*Ponnambalam*."

Gazing on the ascetic, who thus sat, the king asked him, "what is the meaning of thy repeating here *Ponnambalam*?" he replied, "O ruler of the world, hearken! In the holy country, of which the *Chóla* king (a), refulgent with increasing fame, takes care with the fixed looks of his two compassionate eyes, there is a sanctuary, called *Puliyoor* (b).

"That sanctuary was originally a wood of *Tillet*-trees, and as it shone forth anterior to all worlds (c), it may be called the principal seat of God. In the *Sitsabha* (d), which glitters there even as in the centre of this earth, the God danced the sacred *Tándava* (e), before *PARVATI* (f) whose breasts are besmeared with (pulverized) sandel.

"There is a holy pond, which healed the son of the potent monarch *Menu* (g), of the leprosy on his body, and gave

(a) The original word here used to designate the *Chóla*-king is *Valava* (வலவ), which signifies "the Lord of the fertile country."

(b) *Puliyoor* (புலியூர்), the same with *Chillambaram*, signifying "the tiger's town": so called from its having been the abode and place of devotion of a sage whose feet resembled those of a tiger, and was hence surnamed in Sanscrit *Vyaghrapáda*, or "the tiger-footed."

(c) All worlds "The Hindus believe not only in a plurality of worlds, but in a plurality of systems, called *Andas* (அண்டம்), of which the entire collection constitutes the *Brahmanda* (பிரம்மாண்டம்), the universe." (ELLIS's *Cural* p. 2.) According to some of their philosophers there are besides our own "other systems of worlds collected in companies beyond the reach of thought;" the more moderate amongst them, however, reduce the number of systems to a thousand and eight, including our own, which they say consists of fourteen worlds, seven upper, and seven lower ones.

(d) *Sithab'ha* (சிதாபஹ), the *Sanctum Sanctorum* in the temple of *Chillambaram*. It has no idol, and is intended to typify the visible heavens.

(e) *Tándava* (தாண்டவம்), a peculiar kind of dancing said to have been invented by *SIVA*: so called from *TANDU*, one of his attendants whom he instructed in it. Wilson's *Select Specimens of the Theatre of the Hindus*, vol. 1. Intro: p. xix.

(f) In the original *UMA* (உம), the same with *PARVATI*.

(g) *MENU* (மனு), This personage must not be confounded with

him a form as beautiful as the golden mountain. Were even those who have not performed any penance on earth on account of their former births, to bathe in this pond, and witness the sacred *Tándava*, significative of the five divine operations (*a*), they would not be born again.

"Declaring himself the ablest of the Gods of the different sects (*b*), who desire to liberate sentient beings from the misery of birth inherent in them, and endow them with ultimate beatitude, he (*SIVA*) put on feet rings of bright gold (*c*), set up his mighty banner (*d*), and being greatly elated therewith danced before the graceful damsel *PARVATI* (*e*).

"Should even those wretches so wicked in their thought, word, and deed, as not to meditate on the feet of the God

any of the *MENUS* of the *Manwantaras*, or great periods. The *Kóil Purána*, a section of which is entirely devoted to the particulars of the miracle here recorded, mentions him only as "a king of *Gauda* (the central part of Bengal) sprung from the Solar race." His son was first named *SINGHAVARMA* or the lion-bodied, but that after he was cured of the leprosy, he assumed the title of *HIRANYA-VARMA*, or the gold-bodied. I have not been able to ascertain any thing as to the time when *MENU*, or his son flourished, and am afraid that it will ever remain an unsolved problem.

(*a*) The five divine operations (பஞ்சேருத்தியம்), they are 1 (சருடம்) Creation; 2 (திதி) Preservation; 3 (சங்கரம்) Destruction; 4 (திரேதசம்) Concealment; and 5 (அனுசரிசம்) Mercy.

(*b*) There are sixteen different sects among the Hindus, of which the *Vairavas*, *Vámas*, *Kálámuk'has*, *Mahávratas*, *Pásupatas* and *Saivas*, worship *SIVA*; the *Yádavas*, *Máyávátas*, *Hiranyagarb'has*, *Rámanujar*, *Bháskaras*, and *Tatvád'his* worship *VISHNU*; the *Arhatas* worship *ARHAT*, the *Budd'has* worship *BUDDHA*, the *Chárvakas* worship their own intellect; and the *Lokayátikas* worship no God at all. Some of these sects are again split into several minor ones, but the limits which I have prescribed to my notes will not permit my enumerating them all here.

(*c*) In the original (செயல்), *Kallel*: massive rings of gold or silver with a fringe of small bells, anciently worn by warriors upon their ancles.

(*d*) To set up a banner: this denotes, by way of metaphor, to begin a thing with a resolution to accomplish it in despite of all obstacles; but it is also usual with the Hindus to set up banners in their temples when they celebrate any festivity.

(*e*) In the original *AMBIKA* (அம்பிகை), the same with *PARVATI*.

wearing the tiara of well-nourished hair, but once pronounce the word "*Ponnambalam*," they would derive the same benefit as if they had repeated the prosperous *pentagrammata* (*a*), with their tongues twenty one thousand and six hundred times." Thus said the ascetic of unfailing renown.

"O king, who art destitute of the holy ashes (*b*), as well as of the *pentagrammata*! this is the import of the word "*Ponnambalam*" which I pronounced." Thus spake the ascetic, whose mind was (stable) like a mountain; and the Buddhist hierarch, thereupon, became exasperated, and thus addressed him: "Is there any God besides the Lord of whom the three *Pitakas* have declared.

"Going hence I shall go to *Tillei*, and contend with him (*SIVA*), and cut asunder his dancing foot rings and pendant flag, and then proclaiming to the world that *BUDDHA*, who sits under the shade of the *Bódhi* tree (*c*) is only God, convert the sanctuary there into a temple for his worship."

Saying, "I shall accomplish this object in three days," the Buddhist, with anguish of mind, arose from his seat, mounted a beautiful palanquin, and attended by a retinue of his disciples, traversed speedily the sparkling wavy-ocean, land and woods, and arrived at *Puliyoor*.

The king also having resolved to visit the golden sanctuary that he might obtain a cure for his beloved daughter, who was dumb, mounted his incomparably splendid state palanquin, and attended on all sides by his army, proceeded to the *Chóla* country (*d*), and entered the precincts of *Tillei*.

The Buddhist, who preceded him, having alighted from his palanquin in the bounds of *Tillei* (*e*), repaired to the

(*a*) In the original *Panchashara* (பஞ்சசரம்): the five letters, forming the mystical *Saiva* formule *Na-ma-si-va-ya* i. e. "Adoration to the only God."

(*b*) In the original *Vib'hute* (விபூதி): the ashes of the burnt cow-dung, with which the *Saivas* mark their forehead, breast and arms twice a day.

(*c*) *Bódhi* (புத்தி), the same with *Bogha*, *Ficus religiosa*.

(*d*) In the original "the country of *Senni*" (சென்னி) which is a title of the *Chóla*-king.

(*e*) The original has "*Tillei* the city of the fire-bearing God, whose hands are red."

Mandapa (*a*), of the temple of the God (*b*), who bears the cool *Ganga* (*c*), on his head, and stationed himself there.

While stationed there, the king also arrived, and having worshipped and praised him, took his station with him, greatly delighted. The servants of the temple of him whose tangled hair is bedecked with serpents (*d*), seeing the arrival of these personages, assembled together.

Being respectively afflicted in mind, they (the servants), raging as fire, made use of some opprobrious words, saying thus (to the Buddhist): "O Buddhists! depart from the precincts of *Tillei*, the abode of the God, forthwith, for we would not brook thy intrusion."

The Buddhist rejoined, "I would not depart hence until I hold a disputation before the *Chôla*-king, who wears the garland of victory, confute the *Saiva* doctrines which you venerate, and demonstrate that the BUDDHA is the only Supreme God (*e*)."

After the Buddhist had spoken these words, they (the servants of the temple) instantly repaired to the respective mansions of the Sages, chief teachers of the *Vedas*, and other devotees, in order to communicate the same to them, and did accordingly.

On hearing the words (which were to them as painful as if a javelin was run through an ulcer), they all hastened to the temple of the God that they might ascertain from the

(*a*) *Mandapa* (மண்டபம்), an elevated platform of stone, open on all sides, its roof being supported by pillars and surmounted by a dome, where the idol is placed on days of solemnity, and the priests are accustomed to assemble when they have any business connected with the temple to transact.

(*b*) In the original *Hara* (ஹரா), a title of *SIVA*, which implies "the lord of every thing."

(*c*) *Ganga* (கங்கை), the river Ganges, which is fabled to have sprung up from the head of *SIVA*.

(*d*) Serpents are the emblems of eternity, and as such *SIVA* has a collar of them twining around his neck, and surmounting the tiara of his tangled plaits of hair.

(*e*) In the original *Deivan* (தேவன்), the same with the Sanskrit *Deva* and Latin *Deus*. Though the Buddhists deny such a being as "God" in the sense we understand that term, and believe *BUDDHA* to have been only a great sage, yet they do bestow on him the title of God, as in the *Maha Wanso*, I find him frequently styled "the deity worthy of offerings," "the all compassionating deity," and "the devo of devos."

Buddhist who remained in the beauteous gem-set *Mandapa*, what was his object.

When these divine men went to the senseless Buddhist, he would not arise to accost them, upon which they felt indignant, censured him for it in terms of opprobrium, and interrogated him thus: "O thou who dost not know in what manner to behave thyself! for what reason dost thou sit here with temerity?"

He replied, "if you will aver by the *Angas* (a), *Vedas* (b), *Purānas* (c), and *Agamas* (d), that your God (SIVA)

(a) *Angas* (அங்கம்), literally "bodies," a term employed to designate the six systems of Hindu philosophy, an account of which is given by Mr. COLEBROOKE in the 1st volume of the Transactions of the Royal Asiatic Society.

(b) *Vedas* (வெதம்), the Hindu scriptures which are believed to have been originally revealed by BRAHMA, and afterwards compiled from tradition by VYASA. They are four in number, called respectively the Rig (ரிகு), Yajur (யஜுர்), Sama (சாமம்), and Atharvana (அதர்வணம்).

(c) *Puranas* (புராணம்), the legendary poems of the Hindús agreeing in character with the Grecian theogonies. The principal Puranas are eighteen in number, of which the Saiva (சைவம்), Skanda (சகந்தம்), Linga (லிங்கம்), Kur'mma (கூர்மம்), Vamana (வாமனம்), Varaha (வராகம்), Bhavishya (பெளதிகம்), Matsya (மத்யஸ்யம்), Markandya (மர்கண்டேயம்), and Brahmanda (பிரம்ண்டம்), are inscribed to SIVA; the Naradhya (நாரதீயம்), Bhagavata (பாகவதம்), Garuda (காரூடம்), and Usishnava (உசிஷ்ணவம்), to VISHNU; the Brahma (பிரம்மம்) and Padma (பத்மம்), to BRAHMA; the Brahmapavarta (பிரமபவர்த்தம்), to SURYA; and the Ag'neya (ஆகேயேயம்), to AGNI. Supplementary to these Puranas, there are eighteen others, which are collectively called Upapuranas (உபபுராணம்), and individually: Usana (உசனம்), Kapila (கபிலம்), Kali (காளி), Sanatkumara (சனககுமரம்), Sambhava (சம்பவம்), Sivadharmā (சிவதர்மம்), Saura (சௌரம்), Druasa (தருவசரம்), Nandi (நந்தி); Narasinha (நரசிங்கம்), Naradhya (நாரதீயம்), Parasara (பராசரம்), Bharghava (பராகவம்), Angira (ஆங்கிரம்), Marichi (மரிச்சம்), Manava (மன்னவம்), Vashistalingha (வசிஸ்டலிங்கம்), and Varuna (வருணம்).

(d) *Agamas* (ஆகமம்), literally "books;" but they are commonly understood to mean those books, which contain the canons

is the only true God, I shall aver, no, my God is alone the true God. Do you then aver it before me?"

The praise-worthy Bráhmans, thereupon, rebuked the Buddhist, and thus addressed him: "We shall certainly defeat thee, and expose thee to the derision of the learned. To speak to thee any more would be like casting a stone in the mud.

"Though it does not become us to discourse with such a despicable wretch as thou art, nevertheless we will (accept thy challenge) and defeat thee in one word, even as the great stop for a while, and curb the fury of a dog that barks.

"If we propound our arguments before the assembly of potent monarchs, and men of true understanding, and they

or rules of faith and practice as drawn from the Védas. Twenty eight of these Agamas are peculiar to the votaries of ŚIVA, and their names are as follows:

1. Kamika..... காமிகம்
2. Yogasa யோகசம்
3. Sindhya..... சிந்தியம்
4. Karana காரணம்
5. Asid'ha..... அசிதம்
6. Dib'dha..... திபததம்
7. Shúkma..... சூகமம்
8. Jagatra கஜத்திரம்
9. Anjuma..... அஞ்ஜமாண
10. Subrabheda சுபராபெதம்
11. Wijaya விஜயம்
12. Nisvasa நிசவாசம்
13. Swayambuva..... சுவாஸம்புவம்
14. Anala அனலம்
15. Vira வீரம்
16. Rawra ராவரம்
17. Makuta மகுடம்
18. Vimala விமலம்
19. Chandragnana..... சந்திரஞ்ஞனம்
20. Bimba பிம்பம்
21. Purohita புரோஹிதம்
22. Laulita லூலிதம்
23. Sidd'ha சித்தம்

decide which is right, and which is wrong, there will be no wrangling."

Saying, "we shall arrange thus lest the world say that the men of *Puliyoor* not knowing how to answer the Buddhist reviled and beat him," they wrote and sent a letter to the *Chóla*-king.

They likewise sent letters to the great sages, eminent devotees, and men skilled in difficult sciences, inviting them all to attend the sanctuary, on the morrow.

The sun now withdrew himself, and the moon sprang up like a circlet of sandel on the resplendant forehead of the goddess of space, like a splendid mirror for the goddess of the night to look into, and like the white-pearl-umbrella held over the God, who bears the earrings of *Chank* (a), and the whole earth was thereby adorned with lustre.

They (the Brahmans) telling the Buddhist, "Stay here to night, and to-morrow we shall expose thy weakness to the world," returned to their goodly mansions, and after partaking of delicious viands, retired to sleep.

Before sun-rise, the God, who danced in the sanctuary, bearing a staff, and wearing the tiara of luxuriant tresses, and having his body besmeared with ashes, and exhibiting that holy form which all desire to see, revealed himself to them in a dream, and thus addressed them :

-
- | | |
|---------------------------------|------------------|
| 24. Sand'hanasarvotma | சகதானசருவொத்தமம் |
| 25. Paramésvara | பாரமேசுவரம் |
| 26. Kirana | கிரணம் |
| 27. Bédha | பெதம் |
| 28. Vatula | வாதுளம் |

(a) The Chank is the *Voluta gravis*, and has been an article of value both in Ceylon and India from the remotest period of antiquity. It is not only used instead of the trumpet in the Hindu temples, but also manufactured into beads, arm rings and rings, which are worn by Hindu females. A considerable fishery of chanks was formerly carried on along the north west coast of Ceylon, and the two Mohammedan travellers, who visited the Island in the ninth century, make mention of it (HARRIS's Collection of Voyages and Travels, vol. 1. p. 521.). In the Mahawanso, Chap. VII. it is stated, that WIJAYA, who founded the Singhalese dynasty B. C. 541, bestowed annually on his father in law (the king of Páudi) Chanks and pearls, in value two lacks.

“Cease ye from your affliction. Lo! *Vāthavuren* (a), stirred up by love, has come over, and is abiding at the termination of our town; should he hear of this matter, he would (come and) defeat the Buddhist by the art of disputation. Ye men of arduous penance! go and call him.”

Having thus dreamed, they awoke, and meditating on what the spouse of the damsel wearing resplendent bracelets (b), had compassionately revealed to them, became overjoyed, raised their clasped red hands to the head, and repaired to the *Mandapa* of the temple.

Those who were before dejected at the words spoken by the Buddhist of little knowledge, now became cheerful by the words which the Lord of boundless mercy imparted to them in the dream, even as the lotos flower, contracted during the darkness (of the night), opens itself again at the rising of the sun.

All announced the dream, saying, That the God, who danced the sacred dance in the divine sanctuary, besmeared with ashes, wearing a braid of red hair, and carrying a fine staff, appeared to each of them in the murky night, and gladdened them in this manner.

Admiring the God, who danced in the sanctuary, they were respectively inspired with love, and freed from the affliction of their minds, and saying (to each other) “let us

(a) VATHAVUREN, called also MANIKAVASAGAR or “Ruby Mouthed” on account of his great eloquence, was born of a Brāhman family at Vathavūr, a town on the Vaigai river, during the time of ARIMARTA PANDIAN, king of Madura, and by the superior talents which he displayed, he attracted the notice of the king, who made him his prime minister; but having imbibed an aversion to mundane enjoyments, he quitted his post, and retired to Chillambaram, where assuming the habits of a Siva ascetic, he continued during the remainder of his days in the exercises of penance and devotion. In the Tiruvilliyadel Purana, as well as in the one from which this account of his Disputation with the Buddhists has been extracted, a great many things are related with reference to the appearance of SIVA to him in his journies to the sea coast to buy horses, the changing of jackals into horses, and the persecutions which he underwent at the hand of the king; but they are so evidently fabulous that I have thought proper to pass them by as the narration can serve no good purpose. He is placed by Mr Wilson between the fifth and eight century of the Christian era. R. A. S. Journal vol. iii. p. 216.

(b) PARVATI.

go to the residence of the truly devout VATHAVUREN," they went to his hermitage (a) with celerity.

Those who thus went sought him with affection, and found him with delight, flourishing in the hermitage even as the mountain of mercy. He arose from his *Yoga* meditation on the lotus seat, and they imparted to him all that the dancing God had revealed to them.

As soon as those words entered the ears of the benevolent (VATHAVUREN), he, recollecting what the God had before then revealed to himself, instantly proceeded along with them, and having adored the Lord of the sanctuary, and obtained his grace, approached the gem-set *Mandapa*, where the infatuated (Buddhists) remained, but considering it an evil to behold their faces, he caused a curtain to be put up, and took his seat behind it.

The *Chôla*-king, attended by the Brâhmans skilled in the *Vedas*, expounders of the *Puranas*, men of science and men of greatness, hastened to the sanctuary, worshipped the God, and then repaired to the resplendent gem-set *Mandapa*, where bowing to the feet of the graceful devotee, he seated himself on one side upon a beauteous seat, like the full moon.

The *Nâ*-king rising and bowing down to the *Chôla*-king, paid him the arrears of his tribute (b), and blessed him, saying, "O king, mayest thou live! mayest thou live prosperously!" As he stood, the king of kings rejoicing greatly, and saying to him, "the elephants thou has presented are very excellent (c), and the rubies which thou has presented

(a) In the original Pannasalé (*පානසාලේ*), the same with the Singhalese Pansala.

(b) In the annals of the Singhalese, it is no where stated that their kings were ever tributary to the Chola-kings. It is true that the Cholians invaded Ceylon at different times, and more than once made themselves masters of the north-west coast, including the capital Anurâpura; but the native kings did not remain tributary to them; they either retreated southwards and lived in concealment, or were captured and transported to the continent.

(c) It would appear that Ceylon has been celebrated for its elephants from the most early periods, for PLINY tells us, that ONESICRITUS had described "the elephant bred in this island" as "bigger," and "more fierce and furious for war service than those of India" "see HOLLAND's *Plinies Natural Historie*, Booke VII, Chap. XXII" printed at London, 1601.

are invaluable (*a*),” made him sit beside him in the assembly as an arbiter with him at the controversy.

Those who came to witness the assembly of the Brāhmanas and devotees of *Tillei-nagar*, before which (VATHAVUREN) the proficient in the *Saiva* doctrines, controverted with the low minded Buddhists, were BRAHMA (*b*), VISHNU (*c*), the seven MUNIS (*d*), the eight DIKPALAKAS (*e*), the RUDDRAS (*f*), the VINJAYAS (*g*), and the luminaries which shine by the night and day.

(*a*) It is remarkable that scarcely any rubies of great value are now met with in Ceylon, though almost all the ancient writers speak of there having been found in the island in their times the best rubies in the world. MARCO POLO says that the king Sandernaz was possessed of a ruby “the finest that was ever seen, as long as one’s hand and as big as a man’s arm, without spot, shining like a fire, and not to be bought for money;” and IBN BATUTA mentions that he once saw upon the head of the white elephant in the court of the Emperor at Kankar (Gangasripura or Gampola) “seven rubies, each of which was larger than a hen’s egg,” and that he also saw in the possession of the king Ayari Shakarti (Ariya Chakravarti of Jafna), “a saucer made of ruby, as large as the palm of the hand.” LEE’s Travels of IBN BATUTA, Chap. XX, p. 187.

(*b*) The original has (தேவஸம்மந்தவன்) “he who gave the ancient Vedas.

(*c*) In the original MUKUNDA (முகுந்தன்) a title of VISHNU, implying “one free from passions.”

(*d*) Munis (முனிவர்), the antediluvian sages. Many individuals are mentioned in the Puranas under this title, but only seven of them, namely KASYAPA, ATRI, BHARADWAJA, GAUTAMA, WISWAMITRA, JAMADAGNI, and VATHISTA are considered the holiest, and adored as the seven bright stars in the constellation Ursa Major. “It is believed that, without ceasing to sparkle in the firmament, they can descend, and actually do pay an occasional visit to the earth to know what is going on (ABBE DUBOIS Description of the People of India, English Translation, p. 37);” hence they are always represented by the Tamil poets as being present at every important assembly.

(*e*) The eight Dikpalakas (திசுபாலகர்) or Guardians of the eight angles or points of the world, the first of whom is INDRA, the second AGNI, the third YAMA, the fourth NIRUTI, the fifth VARUNA, the sixth VAHU, the seventh KUEVA, and the eighth ISSANA.

(*f*) Rudras (ருத்ரர்) a class of divinities, eleven in number, supposed to be the forms or apparitions of SIVA.

(*g*) Vinjayas (விஜயை) the same with Vidhyadaras, a sort of demigods inhabiting the Meru of the antipodes.

The *Chóla*-king, who set surrounded by his great army, standing up and worshipping the feet of VATHAVUREN (*g*), thus addressed him: "It is thy duty to establish the truth of the *Saiva* doctrines, and mine to destroy the lives of the Buddhists."

When *Chola*-king thus spoke, the mendacious Buddhists, who were present, were seized with anguish, while VATHAVUREN, rejoicing inwardly, asked (their heirarch), "O thou who speakest falsehood! tell me the object of thy visit?" To this question which he had heard even as a javelin was run-thro' his ear, he thus replied, "I have been in this great city since yesterday in order to proclaim that there is no other God than our BUDDHA, and to place his image in the sanctuary that all may see it, and this alone is my object."

The Lord VATHAVUREN, thereupon, smiled, and observing, "will a hare turn into an elephant?" thus asked him: "O thou destitute of any merit in thy previous birth! tell me who is thy great and good god, and in what manner do sentient beings arrive at his feet."

When the great man had thus spoken, he (the Buddhist), enraged, replied, "Is it possible to shew to the blind the radiant beams of the sun? Are not thousands of tongues wanted to declare the praises of our inaccessible Lord?" thus saying, he continued:

"Our Lord is he who revealed the *Pitaka* scriptures replete with *Dharmma* (*a*), who out of compassion to sentient beings transmigrated through many matrices (*b*), and afforded them comfort; and who having freed himself from the four evils, took up his abode under the shade of the excellent *Bodhi*-tree.

"From the concurrence of the five *Kandhas*, namely, organized body, sensation, perception, discrimination, and consciousness in the embryo, a succession of sentiments is produced and again removed; this is what is called birth, which is misery, the entire cessation (of these ever-changing sentiments) is ultimate beatitude."

The Lord VATHAVUREN, bestowing a gracious look on

(*a*) In the original Aram (அரம்) the same with Dharma (தருமம்). This word ordinarily implies virtue, but here it is used to denote especially those duties which are enjoined in the Vedas.

(*b*) In the original Yoni (யோனி), the vulva.

the spotless face of the *Chôla*-king (*a*), and observing "what shall I say to the infatuated Buddhist who speaks foolish words?" thus interrogated him (the Buddhist):

"Thou saidst that thy Lord inculcated *dharma* in his scriptures; thou also saidst that sentiments are produced, and vanish at every moment, How can it be possible for thee to practice the *dharma* which thy benighted scriptures inculcate, if the sentiment thou conceivest should vanish before thou canst express it? thou hast therefore no *dharma Sastra* (*b*).

"Thou saidst that thy Lord was born through many matrices for the sake of sentient beings (that he might redeem them from the miseries of birth). If a person who came to remove the delusions of others become himself more deluded than they, how can he relieve them?

"Thou saidst that thy Lord would not think of killing (any animal). Would thy great *Bodhinath* have eaten grass and leaves when he, in the course of his transmigration on the earth through different matrices, assumed the bodies of tigers and jackals, and felt hungry?

"Thou saidst in thy false scriptures that the body (*rûpa*) would be annihilated with the five *Kandhas*. Where is then an (identical) body for thy Lord? O fool! why dost thou say that he (the identical individual) assumed a body, and was born through many matrices that he might bestow grace on the sentient beings?

"The body is the effect, and the soul is the cause. Were it not so, thy Lord, who sits under the shade of the beautiful *Bodhi*-tree, could not have a body. O thou of imperfect knowledge! Who was it that revealed the *Pitaka* scriptures, which absurdly assert the annihilation of the five *Kandhas* to be the ultimate beatitude.

"Thou saidst that thy *BUDDHAS*, twenty-one in number (*c*), were born by piercing through the wombs of their

(*a*) In the original Ponni-naden (புண்ணிநதன்), a title of the Chôla-king implying "the possessor of the country watered by the river Ponni," which is the same with Caveri.

(*b*) In the original Aranool (அரனூல்), rules for the practice of virtue.

(*c*) Twenty-one Buddhas: this must be a mistake; for in all the Singhalese authorities which I have consulted I find twenty five mentioned and the subjoined is a list of their names in the order they manifested themselves: 1. Dipankara; 2. Kondhanyo; 3. Mungulo; 4. Sumano; 5. Reweto; 6. Sobhito; 7. Anoma-

respective mothers. Will these, who fall into hell by causing the destruction of the mothers that kindly bore them, ever become Gods?

"Thou saidst in thy false scriptures that the soul is only the effect produced by the concurrence of the four elements, and that there is no such thing as soul distinct from the body. O fool! tell me, whether thy body knows when a serpent creeps over thy face as thou art sleeping at night.

"Thou hast not the knowledge of the relation between the body and the soul. When the body dies, the soul instantly separates itself from it, and it is by the concurrence of the body and the soul that birth is produced: wherefore confess thou with thy mouth that thy body is distinct from thy soul.

"Thou saidst that there is no ether (*ákāsa*), and that it does not produce sound, and that it is merely imaginary. Is it not in the ether that the four elements indicated in thy scriptures, namely, earth, water, fire, and wind, exist? confess then that the sound of what thou utterest is produced by the ether.

"Thou wouldst say that there are in truth no points of heaven, that they are (also) imaginary, but nevertheless thou offerest adoration to the *Bodhi*-tree, saying that it stands on the north point. Thy sayings are therefore only meet for an assembly of fools, maniacs, and those who speak falsehood on this earth.

"Thou wouldst say that the trees are not sentient beings, but how is it then that they, like those who have bodies formed of the five elements, grow, spreading branches, by sucking the water and wither away for want of it? confess therefore that they are also states of existence appointed by our God for the souls, as rewards or punishment according to the merits of their works.

"Thou wouldst say that it is sin to kill any animal, but nevertheless thou approvest of eating the flesh of an animal that is killed on the earth. Is it then right for thee to permit others to incur the sin of killing an animal in order to furnish thee with food to satisfy thy hunger?

madassi; 8. Paduma; 9. Narado; 10. Padumutto; 11. Sumado; 12. Sujoto; 13. Fiadassi; 14. Atthadassi; 15. Dhammadassi; 16. Siddatto; 17. Tisso; 18. Pusso; 19. Wipassi; 20. Sik'hi; 21. Wessabhu; 22. Kakusandho; 23. Kouagamo; 24. Kasapo; and 25. Gotamo.

"The authors of the *Agamas* of our God, whose praise is celebrated in the *Vedas*, declare, that ultimate beatitude consists in the destruction of the effect (body) while the cause (soul) remains; but thou, not knowing the distinction (between the soul and body) absurdly maintainest, that it consists in the destruction of the soul likewise.

"Thou saidst that the five *Kandhas* being destroyed, ultimate beatitude is the result. On asking thee how can any one enjoy the ultimate beatitude when the five *Kandhas* are destroyed? thou repliest, "it is the consciousness arising from the destruction of the five *Kandhas*" if it were so, (it would follow) that the five *Kandhas* are not destroyed, and there is no ultimate beatitude."

The budhist whose great fame was faded, being provoked, said (to VATHAVUREN) "thou hast asserted that we have neither God nor ultimate beatitude. Well, then, tell me, who is thy God, and what is thy ultimate beatitude? "To which the proficient in the *Saiva* doctrines thus replied.

"Our God is he whose form was seen and adored by many as he preached the *dharmma* sitting under the shade of the beauteous *Kallál* (a), and danced; whose body is covered with ashes; and whose half is PARVATI (b). Is it easy to declare the greatness of such a gracious one? Has our God, adorned with the moon, and abiding in the golden sanctuary, any bounds?

While VATHAVUREN was thus speaking, the despicable Buddhist interrupted him, saying, "Stop, thou needest not speak so much, but answer only my questions.

"Thou saidst that thy God, sitting under the shade of the *Kallál* preached *dharmma*. Why does he hold in his hand a rosary? Is it because he thinks that there is another God superior to himself and worthy of being meditated on?

"Thou saidst that thy God, in order that those who live in the beauteous world might worship him, danced at *Tillei*.

(a) Kallal (කලල), the *Ficus Mysorensis*, NOB.

(b) SIVA is often represented conjointly with his consort PARVATI in one person, one half being male, and invested with the attributes of SIVA, and the other half female, adorned with those of PARVATI; this joint divinity is called *Arda nari* (from *அர்தநரி* half, and *நரி* a woman). According to a note appended to TOOKE's *Pantheon* p. 28. it appears that the Greeks also frequently mingled the two sexes in their images of the gods, and called such figures androgynus.

Well, will any one in his sound senses dance to please himself according to his own will, except some desire to see him dance.

"Thou saidst that thy God, who danced in the sanctuary that all the world might live, besmeared his body with ashes. Did thy God besmear himself with ashes considering that ashes were purer than his own effulgent red body?"

"Thou saidst that thy God is half male and half female. Is there any being in the world half male and half female? If thy God is himself half female, for what reason didst thou renounce the society of females?"

"After the Buddhists had thus spoken VATHAVUREN deriding him, and observing, "it is not proper to declare before such a wretch as thou art, the sublime doctrines professed by the eminently meritorious votaries of the God of the sanctuary," addressed him as follows:

"Couldst thou not conceive that it is to incite the sentient beings on the earth to holy meditation that he holds in his hand a rosary, even as the masters who teach the use of weapons hold one in their own hand.

"Thou saidst that he, like one devoid of merit acquired by penance, danced before the blind dwellers of the world; but thou shouldst consider that our God is the dancing-master, who pervading the bodies, even as fire in the fire wood, causes all sentient beings to dance (a).

"Thou askedst, what did our God besmear his body with ashes for? thou shouldst consider that he did it in order to abate the miseries of the sentient beings, even as mothers take medicine for the cure of the diseases with which their children are afflicted.

"O Buddhist! thou speakest through ignorance a great many vain words, stop! would any but him put on ashes? The *Vedas* have declared the virtue of the ashes and who else can do it?

"Thou saidst that it is wrong for our God to keep a female at his side. He keeps the cloud-like-haired damsel at

(a) Some of the Tamil philosophers and especially PATTANATTUPILLEI maintained that man was a puppet whose motions depended only upon the pleasure of God and therefore incapable of doing either good or evil of himself; and it is in allusion to this opinion that VATHAVUREN tells the Buddhist that SIVA is the dancing master, who causes all the sentient beings to dance.

his side that he might bestow the enjoyment of sensual delight on those who live in the world, in like manner as he once assumed the form of an ascetic to bestow that state on them.

"As the blind know nothing but the staves in their hands, so thou knowest nothing but these words. Thou who art devoid of eyes, knowest not that he who rides on the strong and beauteous bullock (a) pervades all sentient beings, even as the scent pervades the flower.

"He is the beginning, he is the *Saiva* ascetic; he is the great enjoyer, he has no body, he has many bodies, he is the light, and he is the sea of happiness. Who knows which is his head and which is his foot? They who know his form know as much of it as was manifested in the golden sanctuary.

The learned VATHAVUREN then reproached SARASVATI (b), and thus addressed her: "O SARASVATI, who endowest men and women with speech! why dost thou thus speak falsehood?

"Thou, who uttered the four *Vedas*, why dost thou now utter falsehood? hast thou forgotten that thy nose was cut off at the sacrifice of DAKSHA (c)? I conjure thee to depart from the tongues of the foolish men who deny the grace of the three-eyed one (d)"

SARASVATI, being affrighted, departed from the tongues of the vile Buddhists, who, thereupon, languished and shivered like those that took poison, and turned dumb. The *Nā* king, having witnessed this, was distressed in mind, and

(a) NANDI, the Apis of the Egyptian OSIRIS.

(b) SARASVATI, the consort of BRAHMA, and the goddess of poetry and eloquence said to reside on the tongue.

(c) DAKSHA, one of the Brahmadikas or lords of created beings, whose daughter SAKTI was married to SIVA. Having invited all the gods and goddesses except his own son in law to a solemn sacrifice which he celebrated, he incurred the resentment of the latter, and had his head cut off and replaced by that of a ram. In the conflict, the gods and goddesses, who took the part of DAKSHA, lost some of their limbs, and among them SARASVATI had her nasal organ mutilated.

(d) SIVA has beside the usual two eyes, a third in the forehead; hence his titles of Triyambaka (திரியம்பகன்) and Trilochana (திரிமுகன்) corresponding with those of Triocculus and Triopthalmos given by the Greeks to JUPITER.

then bowing down at the feet of VATHAVUREN, the perfect master of the *Saiva* scriptures, thus addressed him:

"Those who spoke have turned dumb, and if thou shouldst cause my daughter who is dumb, to speak, I shall become thy disciple." The Lord VATHAVUREN, thereupon, ordered her to be sent for instantly, and she came before the assembly.

Gazing graciously on the damsel, who thus came and stood in the assembly, he bid her to sit opposite to him, and told her, "O damsel wearing sweet scented hair! answer thou the arguments which the Buddhists propound."

The damsel answered the arguments propounded by the impious Buddhists, like a well skilled person; and VATHAVUREN, greatly delighted, composed a poem on the subject after the style of the play called *Tirúchálel* (a) acted by females.

The *Ila* king having rehearsed the pentagrammata, and besmeared himself with ashes, became a steadfast votary (of *Saiva*); and the *Chóla* king and the ancient of *Puliyoor* blessed the sanctuary, and praised the beautiful VATHAVUREN.

As the *Ila* king stood before the *Saiva* (VATHAVUREN) wearing the *Ruddráksha* chaplet; and covered with ashes as his dutiful disciple, those who covered their bodies with red *Sivúr* (b) robes, supplicated him (VATHAVUREN) to free them from their dumbness.

The *Chóla* king and the Bráhmans of *Puliyoor* compassionately interceded for them, saying, "Lord! vouchsafe to them thy grace." VATHAVUREN, the possessor of enduring renown, overjoyed thereat, cast a merciful look at them, and they were all freed from their dumbness instantly. Bowing down they thus addressed him:

"O thou who art guiltless! we have (hitherto) remained without putting on the holy ashes and repeating the beneficent pentagrammata, because we did evil in our former

(a) *Tiruchalel* (*திருச்சாலை*) I have a copy of this poem in my library; it consist of only twenty stanzas, the first two lines of each stanza contain a question addressed to a female, and the last two her reply. I would have translated it had I thought it would prove interesting.

(b) *Sivur* (*சிவர*), the robe peculiar to the Buddhist priests, the colour of which however is here described as being "red" instead of "yellow."

existence. Give us now ashes to besmear ourselves, *Ruddrāksha* to put on, and *Cāvi* (a) garments to cover us; and burn these red robes."

The generous (VATHAVUREN) smiled, and thinking within himself, "surely these persons must have performed works of merit in their former births," put on them the holy ashes and the resplendent *Ruddrāksha* chaplets, and made their *Sivur* robes food for the burning fire.

The gracious teacher VATHAVUREN, attended by the Brāhmans of *Puliyoor*, those who having freed themselves from their delusion besmeared themselves with ashes, the *Chōla* king, and the *Ila* king, repaired to the golden sanctuary, and worshipped the God.

What a wonder! Buddhists, who wandered, teaching that annihilation was the supreme beatitude, adore the God this day in the Golden Sanctuary, and have become great devotees! What is the import of this? Are not they who have arrived at the precincts of *Tillei* like so many streams of fresh water that run into the ocean?

After the assembly was broken up, every one went away; but our lord VATHAVUREN continued in the sanctuary of the God, worshipping at his beautiful feet. All the inhabitants of the goodly city of *Tillei* telling him, "Master, remain thou here always," returned to their houses.

The *Chōla* king, and the *Ila* king and those who had (newly) put on ashes, worshipping at the sanctuary that they might be delivered from evil, and then taking leave of the sublime sage, departed, and reached the palace garnished with resplendent gems, greatly delighted.

The Buddhists, who spurning their own despicable tenets, had put on ashes, their king also, made *Tillei* their permanent station, and continued worshipping the feet of VATHAVUREN in the golden sanctuary without any dissimulation.

Thus ends the sixth Chapter respecting the vanquishment of Buddhists in disputation.

(a) Cavi (अरु) red ochre.

චූලකම්මවිභන්ගසුත්තං or සුභසුත්තං

chūla kamma wib'hanga suttan, or sub'ha suttan.

THE DISCOURSE ON THE MINOR RESULTS OF CONDUCT,
OR THE DISCOURSE ADDRESSED TO SUBHA.

TRANSLATED BY THE REV. D. J. GOGGERLY.

(*Read August 17, 1846.*)

The following discourses of Gautama, a translation of which I have the pleasure to lay before the Society, will tend in some measure to illustrate the ethics of Buddhism. The first of them is exceedingly popular, and is regarded as a perfect solution of the difficulties connected with the unequal distribution of prosperity and adversity in the present state. But in this solution a discriminating Providence is not recognized: No judge,—no examination—no sentence of an intelligent being, whether supreme or otherwise, is acknowledged; but the whole is referred to an occult power, an irresistible fate, resulting from the merit or demerit of actions performed in a previous state of existence.

In the discourses attributed to Budha there are many verbal repetitions which add nothing to the meaning, although in the original they are supposed to contribute both to the elegance and force of the passages. A contrary effect, however, results from a literal translation of them into English, in consequence of which I have frequently omitted them, still preserving the sense entire.

When Bagawa was residing near Sewat, in the monastery founded by Anátha Pindiko at Jetawany, a young man named Subha, the son of Todeyya, came to his residence, and after a respectful salutation sat down. Being seated he said, Venerable Goutamo, From what cause or by what means is it, that among mankind some persons are in prosperous and others in adverse circumstances? It is seen, Venerable Goutamo, that some men are short lived, while others live long; some are much diseased while others have good health; some are disgusting in appearance while others are beautiful; some are without influence while others powerful; some are poor while others are rich; some are ignoble while others are high born; some are wise while others are foolish, From what cause, Venerable Goutamo,

or by what means is it, that among mankind some are prosperous while others are in adversity?

Young man, living beings receive the results of their own conduct; (a) their conduct forms their inheritance, their birth, their relationship, their circumstances in life. Conduct apportions to living beings prosperity or adversity.

I do not distinctly understand that which has been thus briefly and obscurely spoken by the Venerable Goutamo. Will the Venerable Goutamo be pleased to explain fully the doctrine which has been thus briefly stated, so that I may comprehend it.

If this be your wish, young man, attend carefully, and I will explain it. Subho the son of Todeyya replied, Let the Venerable One do so: upon which Bagawa said:

If in this world a woman or a man be a destroyer of life, cruel, bloody-handed, ever slaughtering, and destitute of kindness towards living beings, upon the dissolution of his frame by death, in consequence of the conduct to which he has thus been so fully accustomed, he will be born in hell, wretched, miserable and tormented. But if upon the dissolution of his frame by death he be not born in hell wretched, miserable, and tormented, but again becomes a man, wherever he may be born he will be short lived. The path which leads to shortness of life is this:—the being a destroyer of life, cruel, bloody-handed, ever-slaughtering, and destitute of kindness towards every living thing.

If in this world a woman or a man, abstain from destroying life, lay aside the club and the knife; if he be gentle and compassionate to all living beings, upon the dissolution of his frame by death, in consequence of the conduct to which he has been so fully accustomed he will be born in heaven, in a state of happiness: or if he be not born in heaven, but again becomes a man, wherever he may be born he will be long lived. The path which leads to longevity is this: the abstaining from destroying life, the laying aside the club and the knife, and the being gentle and compassionate to every living thing.

If in this world a woman or a man be a tormentor of living beings with the hand, with stones, sticks or knives, upon the dissolution of his frame by death, in consequence of the conduct to which he has thus been so fully accustomed he will be born in hell, wretched, miserable and

(a) Conduct; කමම. kamman, signifies an action performed, and also the merit or demerit of the action.

tormented: but if upon the dissolution of his frame by death he be not born in hell, but if he again become a man, wherever he may be born he will be much afflicted with disease. The path which leads to a state of disease is this: To be a tormentor of living beings with the hand, with stones, with sticks or with knives.

If in this world a woman or a man be not a tormentor of living beings with the hand, with stones, with sticks or with knives; upon the dissolution of his frame upon death, in consequence of the conduct to which he has been so fully accustomed, he will be born in heaven, in a state of happiness; or if he be not born in heaven, but if he again become a man, wherever he may be born he will enjoy good health. The path which leads to the enjoyment of good health is this: To abstain from tormenting living beings with the hand, with stones, with sticks or with knives.

In this world a woman or a man is wrathful and very passionate; if when a few words are spoken he becomes angry, wrathful, enraged and malicious; giving way to anger, hatred and discontent; upon the dissolution of his frame by death, in consequence of the conduct to which he has been so fully accustomed, he will be born in hell, wretched, miserable and tormented: or if he be not born in hell, but if he again become a man, wherever he may be born he will be ill favored. The path which leads to ugliness is this: To be wrathful and passionate; when a few words are spoken to be angry, wrathful, enraged and malicious; giving way to anger, hatred and discontent.

In this world a woman or a man is neither wrathful nor passionate, but when much provocation is given, is not angry, wrathful, enraged nor malicious; and does not give way to anger, hatred, or discontent; he in consequence of the conduct to which he has been so fully accustomed, upon the dissolution of his frame by death, will be born in heaven, in a state of happiness: or if he be not born in heaven, but if he again become a man, wherever he may be born he will be beautiful. The path for obtaining personal beauty is to be free from anger and passion; even when much provocation is given to be neither angry, wrathful, enraged nor malicious; and to avoid giving way to anger, hatred and discontent.

In this world a woman or a man is an envious person; jealous of the prosperity, honor and respect enjoyed by others, and dissatisfied and annoyed at perceiving these

marks of honor conferred on others; this person, in consequence of the conduct to which he has been so fully accustomed, upon the dissolution of his frame by death, will be born in hell, wretched, miserable and tormented; or if he be not born in hell, but if he again become a human being, wherever he may be born he will be destitute of power and influence. The path which leads to a destitution of influence is to be envious, jealous, dissatisfied and annoyed at the prosperity, honor and respect enjoyed by others.

In this world a woman or a man is not an envious person; is neither jealous, dissatisfied nor annoyed at the prosperity, honor or respect enjoyed by others. This person, in consequence of the conduct to which he has been so fully accustomed, upon the dissolution of his frame by death, will be born, in heaven, in a state of happiness; or if he be not born, in heaven, but if he again become a human being, wherever he may be born he will be possessed of extensive power. The path for the attainment of great power is, to be free from envy, and to be neither jealous, dissatisfied nor annoyed at the prosperity, honor or respect enjoyed by others.

In this world a woman or a man does not give to Samanas and Bramins, meat, drink, garments, a conveyance for travelling, flowers, perfumes, ointments, a couch, a chamber, a lamp. This person, in consequence of the conduct to which he has become so fully accustomed, upon the dissolution of his frame by death will be born in hell, wretched, miserable and tormented; or if he be not born in hell, but if he again become a human being, wherever he may be born he will be poor. The path leading to poverty is, to omit giving to Samanas and Bramins meat, drink, clothing, a conveyance, flowers, perfumes and ointments, a couch, a chamber and a lamp.

In this world a woman or a man gives to Samanas or Bramins meat, drink, clothing, a conveyance, flowers, perfumes and ointments, a couch, a chamber, and a lamp. This person, in consequence of the conduct to which he has become so fully accustomed, upon the dissolution of his frame by death, will be born in heaven in the enjoyment of happiness. Or if he be not born in heaven, but if he again become a human being, wherever he may be born he will be rich. The path for the attainment of riches is to give to Samanas or Bramins meat, drink, clothing, a convey-

ance, flowers, perfumes, and ointments, a couch, a chamber, and a lamp.

In this world a woman or a man is proud and haughty, not worshipping those who ought to be worshipped; not arising from their seat in the presence of those who should be thus revered; not requesting those to be seated who are worthy of that honor, nor removing out of the path when eminent persons approach; not treating with hospitality, respect and reverence those who should be thus respected. This person, in consequence of the conduct to which he has been so fully accustomed, upon the dissolution of his body by death will be born in hell, wretched miserable and tormented, or if he be not born in hell, but if he again become a human being, wherever he may be born he will be of ignoble birth. The path which leads to an ignoble birth is this: The being proud and haughty, not worshipping those who ought to be worshipped, not rising up in the presence of those who should be thus revered, not offering a seat to those worthy of that honor, not giving the path to eminent persons, not treating with hospitality, respect and reverence those who should be thus respected.

In this world a woman or a man is not proud nor haughty, but worships those who ought to be worshipped; rises up in the presence of those who should be thus revered; requests them to be seated who are worthy of that honor; gives the path to eminent persons, and treats with hospitality, respect, and reverence, those who should be thus respected. This person, in consequence of the conduct to which he has been so fully accustomed, upon the dissolution of his frame by death will be born in heaven, in the enjoyment of happiness. Or if he be not born in heaven, but if he again become a human being, wherever he may be born he will be of honorable parentage. The path for obtaining honorable parentage is this: Not to be proud nor haughty, to worship those who ought to be worshipped, to rise up in the presence of those who should be thus revered; to request them to be seated who are worthy of that honor, to give the path to eminent persons, and to treat with hospitality, respect and reverence those who should be thus respected.

In this world a woman or a man does not wait upon a Samana or a Bramin to enquire of him saying, Sir what constitutes merit and what demerit? What actions are cri-

minal and what are innocent? What things ought to be done and what left undone? What actions are those which if done will produce protracted distress and wretchedness? or what are those which will be productive of lengthened tranquillity and happiness? This person, in consequence of the conduct to which he has become so fully accustomed, upon the dissolution of his frame by death, will be born in hell, wretched, miserable and tormented: or if he be not born in hell, but if he again become a human being, wherever he may be born he will be destitute of wisdom. The path to mental imbecility is this: to neglect to wait upon a Samana or Bramin for the purpose of enquiring of him saying, Sir, What constitutes merit and what demerit? What actions are criminal and what innocent? What things ought to be done and what left undone? What actions are those which if done will cause me protracted distress and wretchedness, or what are those which will be productive of lengthened tranquillity and happiness?

In this world a woman or a man waits upon a Samana or Bramin, and enquires of him, saying, Sir, What constitutes merit and what demerit? What actions are criminal and what are innocent? What things ought to be done and what left undone? What actions are those which if done will cause me protracted distress and wretchedness, or what are those which will be productive of lengthened tranquillity and happiness? This person, in consequence of the conduct to which he has become so fully accustomed, upon the dissolution of his frame by death, will be born in heaven, in the enjoyment of happiness. Or if he be not born in heaven, but if he again become a human being, wherever he may be born he will be possessed of great wisdom. The path for the attainment of great wisdom is this: to wait upon a Samana or Bramin for the purpose of enquiry, saying, Sir, What constitutes merit and what demerit? What actions are criminal and what are innocent? What things ought to be done and what left undone? What actions are those which if done will cause me protracted distress and wretchedness, or what are those which will be productive of lengthened tranquillity and happiness.

Thus young man, the conduct (a) (or path) productive

(a) Conduct, or path. සංවත්තිනිකා පටිපදා sanwattinika patipada, the path which is appropriated to that special purpose; leading to that termination and to no other. The doctrine is

of shortness of life leads to a short life; the conduct productive of length of life leads to longevity. The conduct productive of continued sickness, leads to a state of disease, and that which is productive of ugliness leads to a disgusting appearance; and that which is productive of comeliness leads to personal beauty. The conduct productive of little influence leads to a state destitute of power, and that productive of great influence leads to a state of great authority. The conduct productive of want leads to a state of poverty, and that productive of wealth leads to opulence. The conduct productive of low birth leads to an ignoble parentage, and that productive of honor leads to a noble birth. The conduct productive of ignorance leads to a state of mental imbecility, and that productive of knowledge leads to a state of wisdom. Living beings receive the results of their own conduct; their conduct forms their inheritance, their birth, their relationship, their circumstances in life. Conduct apportioned to living Beings prosperity or adversity.

When Goutamo ended the discourse Subha warmly expressed his admiration and embraced the Buddhist faith.

simple, namely, That the present circumstances of men are the results of actions performed in previous states of existence; and the same law will apply to future states: The destroyer of life will, in a future state, soon die; the conserver of life will live long: the cruel will be diseased, the merciful enjoy constant health. The passionate person will be ugly, the placid person beautiful. The envious man will be destitute of power, but he who rejoices in the prosperity of another will be in authority. The covetous man will be poor, and the liberal man rich. Pride and arrogance will lead to low birth: rendering respect and honor to nobility. The irreligious man will become a fool, and the religious man will become wise.

ON THE STATE OF CRIME IN CEYLON.

No. 2.

BY THE HON. MR. JUSTICE STARK.

(Read November 6. 1846.)

Since the date of my former paper on the state of crime in this Colony, I have received various communications from different quarters and of different degrees of interest, illustrative of the subject. Some of these having reference to age, education, religion, and nation of offenders or persons accused, it will be convenient now to notice, before making some concluding observations on the punishment of crime here.

From Mr. Colepeper, Superintendent of Police at Kandy, I received a most interesting report, the results of which may be stated in the following Table :

Table of charges made at the Police Station Kandy from 1st July 1845 to 1st July 1846.

	Kandians.	Singhalese.	Moormen.	Malays.	Malabars.	Burghers.	Europeans.	Total
Murder.....	5	—	—	—	—	—	—	5
Assault.....	24	73	12	4	76	3	8	200
Robbery or assault and robbery	5	20	6	10	2	1	—	44
Burglary.....	2	16	—	2	—	—	—	20
Arson.....	2	—	—	—	—	—	—	2
Theft.....	22	97	10	12	99	2	1	243
Embezzlement.....	1	3	1	—	—	—	—	5
Receiving stolen property. . .	11	22	10	4	9	6	1	63
Suspicious characters.....	3	6	4	5	—	—	—	18
Drunken and disorderly.....	18	102	13	20	122	17	5	297
Deserting service or refusing } to work.	3	34	5	6	198	8	—	254
	96	373	61	63	506	37	15	1151

From this Table it appears there were 1151 persons accused and brought up to the Police Station in the course of the year. Of these there were 200 charged with assault and 5 with murder, 66 with offences against property with violence, 311 with theft, embezzlement and receiving stolen property, 551 with drunken and disorderly conduct and

refusing to work, and 18 suspicious characters. The individuals accused were as follows, viz. 96 Kandyans, 373 Singhalese, 61 Moormen, 63 Malays, 506 Malabars, 37 Burghers and 15 Europeans, the "Suspicious" so called being Kandyans, Moormen, Malays and Singhalese in the rate of 3, 4, 5, and 6 respectively.

The greatest number of charges were as we have seen, for drunken and disorderly conduct and refusing to work, and these were mainly against the Malabar Coolies, and next to them the Singhalese. Next in amount to such charges were those for offences against property without violence, namely theft, embezzlement and receiving stolen property and these were principally against Singhalese and, close upon them, Malabars. Next were charges of murder and assault. The former were against Kandyans. The others were principally against Malabars and Singhalese, next to whom, but remotely, were Kandyans and Moors. Last and least of all in amount, were charges of offences against property with violence, and these were mainly against Singhalese, and after them Malays and Kandyans.

Of the *Malabars*, who formed the greatest proportion of those accused, there was upwards of one half charged with drunken and disorderly conduct and refusing to work, the rest being for theft, assault and receiving stolen property. Of the *Singhalese* it may be said, one half were charged with drunken and disorderly conduct and refusing to work, one third with offences against property without violence, and the remainder with assault and offences against property with violence. So, of the *Kandyans* it may be said there was one third charged with offences against property without violence, and one third with murder and assault, and one third with disorderly conduct and offences against property with violence. The *Malays* were principally accused of disorderly conduct; the rest were charged with theft, robbery and assault. The charges against the *Moors* were of a similar description. Of the 37 *Burghers* there were 25 accused of disorderly conduct and refusing to work, 8 of theft and receiving stolen property, 3 of assault and 1 of robbery. And, of the 15 *Europeans* there were 8 charged with assault, and 5 with disorderly conduct, the remaining two only being accused of theft and receiving stolen property, and as to them I hope to obtain some satisfactory information. The great charge against the *Europeans* was assault, as the main accusation against the poor *Malabars*, and we may add, the *Burghers*, was disorderly

conduct and refusing to work; whereas in the case of the *Kandyans* and *Malays*, there was violence with criminality, and in the case of *Singhalese* and *Moors* disorderly conduct and offences against property but unattended by violence. Every one of the various classes of the inhabitants seems thus to have its own distinct moral features, as plainly as each has its peculiarity of countenance and physical frame, and this not in their several locality as in the Swiss cantons, but mingling together yet without those steady habits, those sentiments in common, or those common Institutions, which rapidly melt down individual distinctions into a common national character.

These facts and others which might perhaps be drawn from the interesting report referred to, open up to us as it were, the very elements and materials of Society, and the character, condition and doings of the people, within the range of the Kandy Police. But, of course, to give such documents their real value and importance, there should be a series to afford comparison and detect any error, and there should also be a good census of the population which would shew the relative proportion of the accused to the rest of the community.

With respect to the age, education and religion of offenders, I have received some Reports, from which it appears that of 133 prisoners in the Kandy goal in August last, there were 77 Hindoos and 53 Budhists, 2 Roman Catholics and 1 Protestant; and of 190 prisoners in the Hulsdorp and Wellicadde goals there were,

Budhists.....	87	} 109
Gentoo.....	22	
Mahometans.....	22	} 54
Roman Catholics	32	
Protestants.....	27—	27

which makes the number of Budhists and Gentoo's about one half the entire number of prisoners—the number of Mahometans and Roman Catholics one half the number of Budhists and Gentoo's—and the number of Protestants one half the number of Mahometans and Roman Catholics. Here is a field for Missionary enterprize.

It farther appears that of the 190 prisoners in the Colombo goals there were 49 under twenty five years of age, 116 between that time and forty, and 25 above forty years old. This, agreeably to what was remarked in my former paper, gives the greatest amount of crime between the ages of twenty five and forty; and within that period, there is

51, or nearly one half between the ages of thirty and thirty five. In like manner, of the 133 prisoners in the goal of Kandy, there were 45 under twenty five years of age, 62 between that time and forty, and 26 above forty years old. But here the greatest amount of crime appears five years earlier, there being of the 62 between the ages of twenty five and forty, no less than 42, or about three fourths between the ages of twenty five and thirty. Can it be, that this earlier appearance of crime in the Kandyan districts arises from the slower growth of crime in the low country; or does it arise from greater activity in detecting it? If the latter, then are not the people of Colombo and its neighbourhood suffering the existence and the effects of crime among them five years at least more than need. The subject requires investigation.

The state of Education among the unhappy inmates of our goals is still lamentable. Of the 190 prisoners in the Colombo goals, there were it appears 107 who could neither read nor write; and of the 133 prisoners in the goal of Kandy there were 121, which is upwards of nine tenths:—whereas, in England, the proportion of uninstructed to the entire number of offenders is, as formerly observed, only about one third, and in Scotland about one fifth; that is to say, of 133 prisoners in Scotland there would not be more than 27 who could neither read nor write. In Kandy there was 121. So, of 190 prisoners in Scotland there would not be 40 who could neither read nor write. In Colombo there was 107. This is certainly a lamentable state of things and calculated strongly to excite our feelings and to rouse our energies as men, as Englishmen, as Christians. Can we indeed wonder at the sorry mixture we so often see of depravity and decorum, of the absence of all principle and the presence of all propriety, the union at once of civilization and degradation.

The importance of Education must commend itself to all. For it discloses and opens up to us the constitution of the universe,—shews us its different parts, their elements, properties and capabilities,—and, in the mastery which we thus acquire over natural agents, we become invested with something like the attributes of a higher power. Accordingly, by the lively fancy of the Greeks, there was scarcely a great operation in the arts, but it was ascribed to a divinity, or some one supposed worthy of the name, and so Milton ascribes the first use of artillery to the rebel angels. Hence also the imputation of magic, so frequent in the infancy of

science. Modern discoveries, however, have gone far beyond the highest notions of those times; and by means of the microscope and telescope we see terrestrial objects and worlds in the depths of space to which the ancients were literally in the condition of the blind, as by means of the steam engine we are carried from place to place, and manufactures are conducted, with an ease and quickness at which even contemporaries stand amazed. But physical science, to which we have been adverting, is not the whole of Education. There is another and a more essential branch, the education of the mind and the cultivation of the morals:—an insight into the wonders of the intellectual and moral worlds within us, their powers, faculties and passions,—our ability to estimate and be guided by advice, admonition, revelation,—the great principle of conscience, which assigns a moral character to all our actions, and points out the true sources of permanent happiness; and that capacity for a continued progress in knowledge and virtue and skill which is the distinctive character of our race. Collateral to this high capacity, however, is our liability to decline from the right path, and to become the victims of ignorance, error and crime.

Let us now therefore advert to the punishment of crime in this Colony.

Of the miserable notions both of the Dutch and Malabars respecting the principles of punishment, we may have some idea from the answer of the Dutch Government, 16th December 1707, to the application of the Malabar headmen to have the expense of putting slaves in chains reduced. We, says the Governor in council to the Commandeur of Jaffnapatam, Adam Van der Duyn, cannot comply with the application “for diminishing the expense of half a rix dollar which is usually incurred by such masters as are desirous to put their slaves in chains, because the masters would in that case have recourse too often to that punishment on account of the cheapness of iron.”

According to the proclamation of the Dutch Governor Falck 1st July 1773, which was a sort of Dutch penal code, “the immutable punishment of murder is death, and will be carried into execution either with the sword, cord, wheel or fire.” There were various other capital crimes, extending even to the smuggling or dealing without authority in cinnamon, cloves, nutmeg and mace. And for most other crimes and offences there was scourging, branding, banishment or death “according to the exigency of the

case." The proclamation concluding with these words: "And although we reserve to ourselves the power of encreasing or mitigating those punishments according to the exigency of the case, we nevertheless recommend every body not to sin in hopes of mercy, but to fear God and his sword."

On the accession of the English Government a proclamation was immediately issued abolishing torture, and all punishments by the wheel, mutilation or other barbarous modes; and in the usual instructions to the Governor from the Crown, direction is given not to permit any such kind of punishment to be inflicted as can in no case be inflicted by the law of England. It is only, however, we think, within the last few years that the humane spirit of the English law has been distinctly recognized in our punishments.

For instance, at the assizes in August 1802, there were eight prisoners convicted; and all, except one, had sentence of imprisonment with hard labour and flogging,—the flogging being from 100 lashes to 250 lashes. So, again, in the year 1834 there were 286 convicted. Three of these had sentence of death for murder,—5 (of whom 3 had also 200 lashes each) had sentence of transportation from seven to fourteen years;—254 had sentence of imprisonment, the greater number having also flogging varying from 50 to 200 lashes, which latter was awarded to upwards of one hundred of the prisoners; 3 more had 100 lashes each, and other 3 had 50 lashes each and discharged; 7 were fined; and 11 had solitary confinement for periods varying from one to six months.

Since the year 1840, however, the flogging has not, we believe, in any case exceeded 100 lashes; and it has been so high on one or two occasions only. The punishment of the lash is a barbarous punishment, within the true meaning of the English proclamation of 1799; and I am persuaded its continuance so long can only be accounted for, and justified, from the want of proper secondary punishments in the Colony. By the above proclamation we are placed in a more favorable situation than the army, where however it has been determined that in no case in future shall the number of lashes exceed 50; and in the opinion of a military man who spoke in the late discussions in Parliament on the subject, the benefit to be derived from the use of such punishment at all will be in proportion to the rarity of its infliction.

No. 1.

NUMBER of Charges taken at the Police Station Kandy, from the 30th of June to the 31st of December 1845, distinguishing the Character of the Offence and the Class of the Offenders.

Offence &c.	Kandians	Singhalese	Moormen	Malays	Malabars	Burghers	Europeans	Total
1. Murder.....	5	..	..	..	..	..	..	5
2. Rape.....	..	..	..	..	..	..	..	..
3. Arson.....	..	..	..	..	..	..	..	..
4. Burglary.....	..	9	..	2	..	..	..	11
5. Stealing from the Person with violence.....	1	11	3	7	1	..	..	23
6. Stealing from the Dwelling House.....	2	21	1	4	3	..	1	31
7. Receiving stolen property knowing &c.	8	12	3	2	1	4	1	31
8. Stealing from the Person.....	1	7	2	1	3	..	..	14
9. Embezzlement.....	1	2	..	..	..	..	..	3
10. Stealing Cattle.....	7	..	..	..	14	..	..	21
11. Stealing from the Premises.....	2	22	1	1	26	1	..	55
12. Assaulting and wounding.....	3	4	1	1	9	..	..	18
13. Assaulting.....	4	37	4	1	30	..	4	80
14. Suspicious Characters.....	..	6	1	5	..	..	..	12
15. Drunken and Disorderly	3	20	4	4	19	6	..	56
16. Disorderly Conduct.....	6	31	4	11	42	7	2	103
17. Deserting the Service.....	2	14	1	2	145	5	..	169
18. Refusing to work.....	..	2	..	..	7	..	..	9
Total.....	45	169	25	41	300	23	8	641

No. 2.

NUMBER of Charges taken at the Police Station Kandy, from the 31st December 1845 to the 30th June 1846 distinguishing the Character of the Offence and the Class of the Offenders.

<i>Offence, &c.</i>	<i>Kandians</i>	<i>Singhalese</i>	<i>Moor-men</i>	<i>Malays</i>	<i>Malabars</i>	<i>Burghers</i>	<i>Europeans</i>	<i>Total</i>
1. Murder.....	..	..	..	..	..	..	..	..
2. Rape.....	..	..	..	..	..	..	..	..
3. Arson.....	2	..	..	..	..	..	..	2
4. Burglary.....	2	7	..	..	..	..	..	9
5. Stealing from the Person with violence.....	4	9	3	3	1	1	..	21
6. Stealing from the Dwelling House.....	5	23	..	3	8	..	..	39
7. Receiving stolen property knowing &c.....	3	10	7	2	8	2	..	32
8. Stealing from the Person.....	1	6	3	1	5	..	..	16
9. Embezzlement.....	..	1	1	..	..	..	..	2
10. Stealing Cattle.....	3	6	..	..	4	..	..	13
11. Stealing from the Premises.....	1	12	3	2	36	1	..	55
12. Assaulting and wounding.....	7	11	2	..	2	..	3	25
13. Assaulting.....	10	21	5	2	35	3	1	77
14. Suspicious Characters.....	3	..	3	..	..	..	..	6
15. Drunken and Disorderly.....	7	22	4	4	39	3	..	82
16. Disorderly Conduct.....	2	29	1	1	22	1	..	56
17. Deserting the Service.....	1	16	4	4	39	3	..	67
18. Refusing to work.....	..	2	..	..	7	..	..	9
Total.....	41	122	33	24	206	14	7	511

ON THE LANGUAGE AND LITERATURE OF THE SINGHALESE.

BY THE REV. R. S. HARDY.

(*Read November 6th 1846.*)

On looking at the geographical position of Ceylon we naturally conclude that it was first peopled from the southern part of the continent of India, the distance between this Island and the mainland being so short that it is now not unfrequently passed upon kattamarans, the most primitive of all modes of water conveyance save that of the simple log. But between the language here spoken, and that of the continental nations whose position is the nearest to Ceylon, there is an essential difference. The languages of India have been divided into two great classes; the first, or northern family, includes, among others, the Hindustani, Bengali, Gujaráthi, and Maráthi; the second, or the southern family, includes the Telugu, Tamul, Karnataka and Malayalim. The dialects of the first class are derived from the Sanskrit; but those of the second class, though also including numerous terms from the Sanskrit, must have had their primitive derivation from some other source. The dialect now spoken upon that part of the continent which is the nearest to Ceylon is the Tamul. But the Singhalese, the vernacular language of the island, is decidedly allied to the northern family, as it is supposed to have nine-tenths of its vocables from the Sanskrit. This predominance of Sanskrit roots has been accounted for upon the supposition that it is owing to the influence of Pali, which is the sacred language of the Budhists, and a derivative from the Sanskrit. But this position is not tenable, as from the little knowledge I possess of a few Sanskrit and Pali words, it appears to me to be more nearly allied in its structure to the Sanskrit than the Pali, and there can be little doubt that it was a language long previous to the introduction of Buddhism into Ceylon.

The earliest legends contained in the native chronicles relate to the three visits of Gotama Budha to Ceylon, and the arrival of the Prince Wijaya, with five hundred followers, who are said to have taken possession of the Island. As their birth-place was in a province of India where a dialect of the northern family of languages was spoken, we might thereby account for the anomaly, that the Singhalese, although spoken in the most southern of the Indian regions, is derived from the Sanskrit, if we could receive the assertion

of the Singhalese authors that their race derives its origin from these invaders. But the arrival of Wijaya is said to have taken place on the very day that Budha died; a circumstance too singular not to excite suspicion; the immediate successors of the Prince nearly all reigned even numbers of years, reckoned by decimation; the fourth king died at 107 years of age, and yet was succeeded by his son, the offspring of a marriage that took place when he was 20 years old, who reigned 60 years; and in the space of 200 years there is scarcely a single incident related that is not connected with the personal history of the kings. These discrepancies have been noticed by TURNOUR, the translator of the *Mahawanso*, and that able chronologist came to the conclusion that the Ceylonese histories are not to be relied on in that which they relate previous to the arrival of Mihindu, who introduced Buddhism into the Island, B. C. 306.

The legend of Wijaya further states, that on his arrival the Island was inhabited by demons; and it is also said that a few years previous to this event, when Budha came here through the air, it was in the possession of the same mysterious beings; but I have little doubt that it will one day be proved, even from the most sacred books of the Budhists themselves, that the accounts we have of his visits to Ceylon are a pure fiction. In all the Singhalese books that I have read, the narration appears out of the regular order of events, like an after thought; and it is entirely at variance with the traditions of Nepal and Thibet. It is generally supposed that by the demons we are to understand the aboriginal inhabitants, who were so called from their rude habits and savage dispositions, and that they are now become extinct, with the exception of the Veddahs of Bintenna, and the adjacent forests. But even allowing the truth of this supposition, as it has been discovered since they were recently brought under Christian instruction by the Rev. R. STOTT, of the Wesleyan Mission, that their language is Singhalese, varying but little from that which is spoken in the more civilized districts, it would not assist us in our present researches.

I have stated the probability that the Singhalese language was spoken long before the arrival of Wijaya. Either this prince imposed his own language upon the people whom he conquered, or his descendants adopted the language previously spoken in the Island, or there was an amalgamation of the two languages in the course of time. The first supposition is the most improbable, as history furnishes us with no similar example; and if the third be correct,

there must originally have been a great resemblance between the two languages, as the mere fact that nine-tenths of the words composing the Singhalese can be traced to one common origin is itself a proof that as a dialect it is singularly uniform in the character of its etymology. The second of these hypotheses seems to me to be the most probable, as I am far from thinking that the ancient race of the Island was so rude and ignorant as it is generally regarded.

Soon after the arrival of Wijaya he visited the city of Lankápura, which is not a mere city of the imagination, as its site can still be pointed out, in the district of Mátala. The existence of a city, in whatever place, is a proof that there must at some period have been connected with it a government, sufficiently wise to promulgate laws, and sufficiently powerful to enforce them. The inhabitants of the interior still refer the erections with which many of their localities abound to the yakás, or demon race.

Another proof that the Island was peopled by a civilized race before the era of Gotama Budha is to be found in the fact that many of the places mentioned in Rámáyana as being visited by Rama during his invasion of Ceylon, may still be traced. They must therefore have been in existence at the time this epic was written, one of the oldest in the world; and there must at the same period have been at least occasional intercourse between this Island and India.

On the arrival of Mihindu, B. C. 306. he orally promulgated the *atuwáwas*, or commentaries, on the three great sections of the sacred books of the Budhists; and it is expressly stated that this was done in the Singhalese language, and that they were subsequently translated from Singhalese into Pali, by Budha-ghósa, who visited this Island in the reign of Maha Náma, A. D. 410—422. The period that elapsed between the arrival of Wijaya and that of Mihindu, 237 years, was too short, in the then state of the country, to have allowed of the formation of a language, from crude materials of dissimilar origin, sufficiently copious in its terms and regular in its structure to have been capable of the enunciation in it of discourses so varied and abstract as the *atuwáwas*.

From these premises we may infer, if any faith whatever is to be placed in the ancient chronicles of the Island, that the Singhalese must be one of the oldest of the living languages. But of its state in these early periods no examples are now extant, as even the original *atuwáwas* have all perished, though the translations made by Budha-ghósa still remain. It is probable that the oldest examples now in ex-

istence will be found on the slabs and rocks near the temples of the interior. The inscriptions thus preserved are numerous, generally in the square character in use upon the continent during the supremacy of the monarchs who professed Buddhism, the alphabet of which, by a process of patient induction, was discovered by the late JAMES PRINSEP; but there many also in the Singhalese language and character. The oldest book that I have read, the date of which can be ascertained, is the *Pújāwaliya*, written in the reign of Pandita Prákrama Bahu, A. D. 1267—1301, by the priest Mai-rúpáda. Another book that I have read, the *Amáwatura*, if we are to judge from the style alone, must be a much older work; but it is supposed that the style is rather affected than antiquated. The name of the author is Gurulugóme, but I cannot discover in what age he lived. There are many works mentioned incidentally in the books yet extant that are not now to be procured. This disappearance of the ancient literature of the Island is to be accounted for by the ravages of the Malabars and the prevalence of heresies, some of which were patronised by the kings, who, to show their hatred to the orthodox priests, commanded that their books should be destroyed. Even of the comparatively few works that are now in common use, several have had to be recovered from Burma or Siam, though they were originally written in this country.

The Singhalese alphabet, as to arrangement, is formed upon the model of the *Dévanágari*; but in the place of the *au*, of the *Dévanágari* there are in Singhalese two vowels, *æ* and *œ*, which have been likened by your Vice President to "the bleating of a sheep," and by no means add to the euphony of the language. The *v* of the *Dévanágari* is changed into *w* in Singhalese, there being no *w* in Sanscrit, as there is none in the classical languages of Europe. The alphabet, which is peculiar to the Singhalese, and not used for any other language, in its general character bears a considerable resemblance to the ancient *Karnataka*, as seen in the copper-plates of a grant made to the Syrian Church by one of the early native princes, the date of whose reign is not known. Fac similes of these plates are inserted in the *Journal of the Royal Asiatic Society*, No. XIV. but whether the letters that are similar in shape have the same sound I am not able to state.

Soon after my arrival in Ceylon, in 1825, I began to note down the names of all the works I could hear of as being in the possession of the Singhalese. The list now includes the names of upwards of 400 separate works, reckoning the

whole of the Tun-Pitakas as one book. They are in the Singhalese or Elu, Pali, and Sanskrit languages, with a few in Burmese and probably others in Siamese, as the priests have intercourse with both these countries. The dialect in which the Singhalese works are written is called Elu, and differs considerably from the colloquial dialect both in structure and in the words that are used: but the native authorities whom I have examined upon the subject are not agreed as to the meaning of the word Elu, nor has the difference between Elu and Singhalese been very well defined.

The works in Pali consist principally of commentaries upon the sacred canon, with other works in explanation of these commentaries, and a considerable number are on grammar.

Of the works in Sanskrit, a few are on religious subjects, and the others are upon grammar, medicine, and astrology. The medical works are the most numerous, the more popular of these being accompanied by an explanation or paraphrase in Singhalese.

The works in Singhalese are on religion, grammar, history, and medicine; and a considerable number are written in verse. There are numerous sannés, or paraphrases of the discourses of Budha, the Pali text being given, and then an explanation, clause by clause, in Singhalese. In some instances the sanné is a literal translation, and in others there is a long commentary upon a single word. The poetical works are principally legends. They are very popular among the natives, who will sometimes sit up whole nights listening to their recitation. The Pansiya-panas-játaka-pota is the most extensive work I have seen in Singhalese; it extends to upwards of 20,000 lines, each line being 22 inches long.

The principal subjects upon which the native writers treat are:—the various divisions of the universe; the origin of the present systems, with the manner in which they will be destroyed; the primitive condition of men, and their gradual fall from purity to their present state; the history of the first monarch, and of his successors during many ages; numerous legends relative to the actions of Gotamo Budha, in the births through which he passed previous to his acquirement of the Budhaship; the history of the Budhas immediately preceding Gotamo; the birth of the prince Sidhárta, the history of his ancestors and of his youth, the manner in which he became a supreme Budha, the beauties of his person, the manner of his life, the journeys that he undertook, the discourses that he delivered, and the wonderful acts that he performed, with the manner of his death: ex-

planations of the precepts, and legends relative to the rewards received by those who have obeyed them or the misfortunes that have overtaken those who have despised them; the commands imposed upon the priesthood, the discipline to which they are subject, and the mysterious powers obtained by those who become perfectly pure and are not subject to a repetition of existence; disquisitions upon such subjects as karma, or moral action, whether good or evil, by which the universe is governed and the destiny of all beings controlled, and arguments to prove the impermanence of the body and the non-existence of a separate and immortal soul; and descriptions of the déwa-lokas and brahama-lokas, the various states and places of suffering, and nirwána, or the cessation of existence.

It is almost a misnomer to speak of the literature of the Singhalese, as nearly all their works are either translations or paraphrases. Not unfrequently the whole of the difference between one work and another consists only in the style and arrangement. This similarity soon offends the student and deters him from the further prosecution of his researches. There is sometimes a long series of epithets attached to the name of Budha, and the same epithets are repeated again and again, almost without any variation throughout the whole of the work. Upon the authority of Sir WILLIAM JONES the Asiatics have usually been regarded as "soaring to loftier flights in the sphere of imagination" than Europeans; but the works of the Singhalese cannot be included in this category, as their creative powers appear to be extremely feeble, even in the discussion of subjects about which they must necessarily have a perfect understanding, and which in themselves naturally tend to induce the exercise of the imagination.

It is with extreme regret that I speak in these terms of disparagement of the native authors, as I have spent much time in the study of their writings, and once supposed that they contained more valuable matter than on examination they have presented. They are principally of importance as media by which we can ascertain the light in which the tenets of Buddhism are here regarded; and I trust the language thus preserved and perfected, the sound of which falls not unpleasantly upon the ear, whilst it admits of great beauty and force of expression, will one day be consecrated to the noble purpose of teaching the sublimest lessons of Christianity, and of raising the people around us to a high state of excellence in science, taste, and social order.

Negombo, August 15, 1846.

THE EDUCATION ESTABLISHMENTS OF THE
DUTCH IN CEYLON.

BY THE REV. J. D. PALM.

(Read November 6, 1846.)

The State of Government Schools for the natives of Ceylon during the period that the Netherlands' Chartered East India Company had possession of this Island appears, at present, to be a subject more of conjecture than of certainty. While on the one hand the old school-houses in many villages of the Maritime Provinces tell the traveller that "in the Dutch time," native education was not lost sight of, nobody, on the other hand has, to my knowledge, collected any statistics of schools, nor undertaken to point out the character and amount of instruction imparted at that period. As native education occupies so prominent a place in the present scheme of colonial improvement, it may not be uninteresting to know what our predecessors did in the cause. In the archives of the Consistory of the Reformed Dutch Church at Colombo there are two volumes of minutes of a meeting called the *Scholarchale Vergadering*, embodying annual reports from Inspectors of schools in the Colombo District from 1712 to 1727; also in official letters of the Colombo Consistory to the 17 Representatives in Holland of the East India Company, and in other ecclesiastical papers references occur to the number and progress of schools throughout the Island. These documents, written in the old fashioned half German and half Italian characters are in several places hardly legible. The time and patience bestowed on them are however amply compensated by the insight they give into Church matters, and the state of Christianity among the natives, which, if worth the hearing, or rather, if coming within the range of topics sanctioned in this society, shall be made the subject of two more papers.

The notes for the present paper may be classified under the following heads:

1. The Scholarchal Commission.
2. Native Schools in the Colombo District.
3. Native Schools in the Galle and Matura Districts.
4. Native Schools in the Jaffna District.
5. The Seminary and Normal School at Colombo.

6. Manuscripts, Translations and Printed Books.
7. Dutch Schools.

I.

The Scholarchal Commission.

This body was composed of the Dessave or Collector of the Colombo District (the highest European functionary next the Governor) who was always the President; all the Clergy of Colombo, one of whom acted as Secretary; and three or four other gentlemen Civil and Military. The Members were nominated by the Governor. They were not only that which we understand by a School Commission, but they constituted a board, which took cognizance of all matters referring to native marriages; and in short the whole body of natives professing Christianity, and living within the precincts of the schools, were under their supervision. They examined and appointed not only school masters but also the Tombo-holders, had under their inspection the registries of native baptisms and marriages, heard complaints and settled disputes on matrimonial questions, and possessed a discretionary power to grant marriage licenses in cases where consanguinity came into question. Their decisions were however in all points submitted to the Governor and the Political Council. Their jurisdiction did not extend beyond their own district; hence the Southern and Northern provinces had also their Scholarchal Commission, but that of Colombo was frequently referred to for advice in difficult and important cases. Every year two members of this association, a clergyman and a layman, who was called the *Scholarch*, were deputed by the meeting, with the consent and authority of the Governor, to visit all the School-stations and draw up an annual report. Their visit was previously announced to the villagers by Tom-tom beating, when both adults and children were summoned by the vidhan and the School master to be present. At each school the two Inspectors remained a whole day. The business of the day, in which the Clergyman of course, had the greatest share, was performed in the following order:

1. In the forenoon the school children were examined in reading and writing, in repeating their Catechism, the Ten Commandments, the Creed, the Lord's prayer and other prayers; and further questions were put to ascertain whe-

ther the Masters explained what had been committed to memory, which was generally concluded with religious instruction, exhortation and encouragement, in some cases by distribution of prizes.

2. They then proceeded to examine and interrogate the adults who had lately left the school, as well as the parents who brought their infants for baptism. With respect to the former, to know whether they retained and understood what they had learned at school, whether they regularly attended Divine Service on the Sabbath, and manifested an interest in their spiritual welfare; with respect to the latter to know whether they understood the nature and obligations of Baptism, when pains were taken to impress on them the principal truths of the Christian religion. It will be necessary here to remark that the children were not permitted to leave school at pleasure, but only when they had obtained the requisite amount of knowledge, which was decided, not by the Schoolmaster, but by the Inspectors. When thus found qualified, a certificate was granted, usually at the age of 15 years. They were then designated "*Largeerden*" which means *discharged* or *set at large*. But the care and supervision of them did not cease here: even after such dismissal they were required for a future period of three years, to attend the school twice a week to receive religious instruction from the Master, who then signed their certificate in testimony of their continued attendance. During this second term they were called "*Nieuwe largeerden*" *newly discharged*. Then they were to attend, though perhaps not so regularly, other two years, and be classed among the "*Oude largeerden*," *old discharged*. Although the period for instruction subsequent to the technical dismissal was thus fixed at five years, in some schools individuals were found with their certificate signed for 9 and 10 years together, indicating their voluntary continuance under instruction.

3. The next business was the inspection of church and school-books, lists and registers, roll of fines, placards and other documents in charge of the Master, to ascertain the state in which they were kept. The fines here mentioned were imposed, in obedience to an express order issued by Government and repeatedly enforced, on all persons neglecting to attend school on week days and divine service on Sundays. These fines occasioned at various times refractoriness among the natives, dishonesty on the part of the

Masters, and difficulty to the scholars. But in many districts the enforcing of them was found the only expedient to secure attendance at school. In some years these penalties amounted to 700 Rixdollars. The Inspectors received and accounted for the money to the Scholarchal Commission. At the same time it may be remarked that instruction was given by Government gratis.

4. When this was finished, complaints either from masters, or pupils, or parents, or native headmen were heard; inquiries instituted as to the cause and reason of neglect or disorder; inefficient Masters dismissed; applications attended to; reproofs and reprimands administered, &c.

5. Then, in the afternoon, Divine Service was held. One or two chapters out of the Gospels, the Ten Commandments and the Creed were read in Singhalese or Tamil; then the Clergyman preached, in few solitary cases for want of fluency in the native languages by interpretation; administered Baptism and solemnized Marriages.

When one village or school station had thus been inspected they proceed to the next, and continued their visitation at one or two intervals till they had gone over the whole district, which contained 30, 40 or more schools—and at the close a general report was laid before the scholarchal meeting, and by them submitted to the Governor in Council, accompanied with returns of the number of children in each school, of adult Christians in each parish, the amount of mulcts, the number of massabadoes, and of natives who learned Psalm-singing. Pity that these returns cannot be found. The remarks of the Governor written with his own hand on the margin of the reports are invariably of a very favorable cast, shewing his willingness to further the views and sanction the suggestions of the meeting. In these reports and minutes particulars, which it would be too tedious to mention, are discussed; such as complaints, applications for increase of salary, for dismissal after long service, for books, for repairs or enlargement of buildings, or for the establishments of new schools, examination of School-masters, suggestions for the removal of a school to a more convenient station; applications for admission into Church membership, examination of such candidates, &c.

II.

Native Schools of the Colombo District.

This District extended to the North as far as Calpentyn, and Southward to Cosgodde, afterwards to the Bentotte river.

The earliest notice found of these schools reaches to 1712 when their number was 30, six of which were Tamul schools. In this year a new school was established at Paspetal, near Colombo, with 125 children. The person who applied for the school-mastership was appointed on condition of his attending a certain Clergyman until he should become better qualified to impart religious instruction.

The result of the inspection in 1715 was on the whole satisfactory, the children answering the catechism questions, and repeating the prayers well.

The Master of Cosgodde complained of a boy, who on being fined for non-attendance, had gone to the Wellitotte school; this being contrary to order, the subject was referred to the Scholarchal meeting. The Report of 1714 says, that a general desire was observable among the natives to receive instruction and to become acquainted with the Christian religion. In 1715 the number of schools was increased from 30 to 35; but the report dwells more on adult Christians than on scholars. The bad state in which some schools were found was attributed to irregular attendance through indifference with some, and distance of abode with others. In 1716 the Calpentyn school was reported to be in a very neglected state, and the Master recommended to be dismissed. In 1718 the schools on the South gave more satisfaction than those on the North, except the Oedeware, Payagalle, and Alican schools, which was the Masters' fault. In 1719 the district contained 38 schools. The Masters were reported pretty well qualified, but sadly deficient in energy and zeal. Great difficulty was experienced in securing regular attendance by the children.

1721. A loud complaint about ignorant Masters. The Government ordered all native teachers, living within a certain distance from Colombo, to attend monthly for examination and further instruction by a sub-committee.

The Cosgodde school with 307 boys and 119 girls, and the Wellitotte school having 450 scholars, were, on account of their distance, transferred to the Galle District, together with the tombos and the pay of the Masters. The next year (1722) the Inspectors found the schools on the whole in a condition three times better than last year. They recommended that the four Tamul schools in the Negombo Province be put on the same footing with the Singhalese schools, as to the performance of divine Service; and that the Proponent Ignatius preach there in Tamul. An order, dated

1723, proceeded from the Governor, that, as the number of scholars throughout, was on the increase, which consequently increased the Master's labour, where in future the children in one school exceeded in number 200, a second assistant Teacher be appointed; upon which order, six schools, namely Barbery, Mutwal, Corelewatte, Payagalle, Caltura near the river, Pantura and Morotto were immediately supplied with a third Teacher. At the same time the Governor sanctioned a proposition that the Dutch Catechists and Prelectors at outstations be instructed to collect a few promising Singhalese lads and teach them the Dutch language; to which proposition another was added by the Governor himself, that there should be evening schools for singing, if possible to train the Singhalese to Psalm singing. This year also it was reported that people of all classes expressed gratification at the opportunities of instruction afforded them, and appeared anxious to avail themselves thereof. At this visitation a collection of translated prayers, the form for the administration of the Lord's Supper, and a few Singhalese Sermons were distributed among the schools. The Scholarchal meeting instructed the Masters to pay particular attention to the reading and writing exercise ^{cross} more effectual way of disseminating knowledge ^{cross} among natives than by mere oral instruction, whereby ^{cross} they would be induced to read the books, which it was in contemplation to place within their reach. The report of 1725 notices a diminution in school attendance, and ascribes it to a late famine in the country accompanied with an inundation, which forced the inhabitants to absent themselves from home in search of sustenance. The schools at Nagam, Mahapittigam, Cottelewatte, Minuangodde, and Wellicadde had been frequently closed. On the day of the visit two of the above schools were found empty; and at Minuangodde but 5 boys and 8 girls were present. This decline awakened apprehensions of ruin to schools and native congregations, and called forth an order to the Masters to constrain the children who were running about the villages to come to school. In 1727 after hearing the ordinary lessons, the children were made to give their own answers on miscellaneous questions suggested from the lessons, and the result evinced a degree of reflection and intelligence creditable to teachers and pupils. The best schools were Kegelewatte, Melager and Cotta, the worst Wewalle, Paspetal, Calane and Woldendhal. In 1735 the annual visitation did not take place

disturbances having arisen among the natives, and accounts from the Masters represented things as very unfavorable, school operations being to a great extent at a stand still with no likelihood of a speedy restoration. But the next year the arrival of the new Governor, Baron Van Imhoff, checked the disturbances, and schools were visited.

1739. The Inspectors expressed themselves satisfied with masters and pupils, and noticed with pleasure a circumstance, which was not witnessed before, but which now appeared generally practiced, that the girls learned to write. This year there was a revival of schools, not only in virtue of special orders from Government enjoining regular attendance, but especially by the influx of Singhalese and Tamul printed books, instead of the scanty manuscript copies, put into the hands of the Masters alone.

1742. The Rev. Mr. Saakens and Mr. Elbert Clermont, the Scholarch, reported that in this year's visit they had found the children in general diligently taught, and that each according to age and capacity had made progress; but that on comparing one school with another a great disparity appeared both as to proficiency and the amount of instruction imparted. Writing in Singhalese was extensively taught, and many of the "Largeerden" recited their Catechisms and prayers promptly.

1746. The schools were found some worse than others, and on the whole not very creditable. The ignorance, inability and indolence of many Masters were complained of; and no less the aversion of children to attend school; parents also refusing to send their children, which was attributed to the influence of Roman Catholic Priests and their emisaries, who spared no intrigues to draw away the people. In 1747, these complaints were renewed, and the incapacity of the Masters led to the establishment of a native Normal school at Colombo, which shall be mentioned in its proper place.

1750. Complaints still continued. Strong attachment to heathenism, and credulity on the part of parents to popish insinuations were lamented. The penalty imposed on non-attendance brought the children on the examination-day, but on ordinary days they remained away. In 1756 the district had 45 schools, many of which were in a poor state. The Masters at Caltura and Negombo (where Romanism prevailed) gave no satisfaction, and to shew how ill disposed the Malabars were to education and Christianity, it was

remarked that at the Tamul schools at Pitipankare, Chunnampitty and Slave Island, which together contained 1600 scholars, only 60 were present at the examination, and said their lessons badly. The frequent change of habitation among the Malabars was a great hindrance. The Singhalese nation were more docile, and their children in many instances exceeded expectation. With reference to an outcry which had been raised about the decline and probable failure of schools, the Inspectors stated that they did not despair, but would urge the Government to adopt such measures as may effectually further the cause of education. Government it appears, attended to this representation, for in 1759 the good effects were visible. In 1768 the schools gave satisfaction on the whole, but they did not yet come up to the designs of Government, the fault being the character of Masters, who were reported to be, some secretly Buddhists, and others intemperate or rapacious. In 1778 the schools, 46 in number, were flourishing, and great success was met with among the females, who could not before be prevailed on to remain long at school, but now many continued till on their public confession of faith they were received as communicants. No mention is made of female schools.

In 1784 there were 53 schools. The scattered habitations of the natives, bad and dangerous roads, created the desertion of several scholars, and made spiritual supervision almost impracticable. The work of inspection was divided in 1788 among the clergy and scholarchs into three circuits—circuit No. 1 had 12 schools

"	No. 2	"	20	"
"	No. 3	"	23	"

Total—55

From the preceeding remarks it will be perceived, that Government undertook education in the native languages, that these schools partook of the character of Parish schools, and that religious instruction was the main point. When reference was made to an individual, he or she was invariably designated as *sorted under* "sorterende onder," such or such a school. The annexed table (marked A) will shew the total number of scholars in the Colombo District, from 1760 to 1786. A list (marked B) of the places where schools existed, with short notices respecting them, taken from the reports is also added.

III.

Native Schools in the Galle and Matura Districts.

These schools were annually visited by the Galle Clergy, who took it by turns, in company with a Scholarch. In 1707 mention is made of 30 schools, in 1719 of 37 schools, 18 in the Galle and 19 in the Matura District, and in 1722, of 38 schools. Galle was a troublesome and refractory station, hence the reports are full of complaints.

In 1727 great difficulty was experienced in getting parents to send their children; they set Government orders at defiance. The annual visitation often did not take place on account of the hostile disposition of the Singhalese. In one village (1731) during the examination, a mob assembled, and by vociferations interrupted the proceedings; the Scholarch went out to order them off, but they heeded not his authority; and on his attempting to drive them away with his walking cane, the ringleader levelled a blow at him with a stick. At Kahewatte, Gatleman, and Puwakdadawe, they dragged the children out of the school-room. In 1733 the School master at Kahawatte lodged a complaint against the villagers for abusing and preventing him in his duties. Besides the fact, that this district was the stronghold of Buddhism, as it still is, one alleged grievance was, that, since Government ordered native professing Christians not to intermarry with Budhists, they were afraid they would not be able to get wives. In 1734 the native Proponent visited the schools in the Talpepattoe. In many places schools were at a stand. The annual visitation was attended to but with no pleasure; the natives, especially the chalias, abused and ridiculed. The number of masters and undermasters was 87, of whom but 5 were in Church membership. In 1736 the Clergy were at a loss what to do to restore the progress of education, and applied to Government for support and encouragement. There was nevertheless since the last year, an increase of scholars, the total number being 4397, of whom 2697 were catechized by native Proponents and school-masters.

A church and school report, dated 1759, was sent from Galle to the Colombo Consistory with the view of furnishing the necessary information in the annual general statement of churches and schools, to the East India Company and the Church Assembly in Holland. It is divided into two parts, the former giving an account of the course pursued in the work of inspection, and the second a detail of

each school. The examiners commenced with religious instruction, to impress on the people that the work they undertook was the work of God. The most advanced scholars were called to repeat distinctly and audibly the ten commandments and other parts, for the benefit of all. In order to avoid collusion practised by the Masters, who asked only those questions which they knew the children could answer, the tombohorder or some other competent person was asked to interrogate. Then the "largeerden" were examined, and what they did not comprehend was further explained, as far as time permitted. The schools were visited in the following order:

1. *Hickkedoewe* (Hiccade) had a large school, composed of boys and girls, whose behaviour and learning were reported commendable. Their answers shewed that they understood the catechism committed to memory; reading and writing were good.

2. *Kahawe* school, not so numerously attended as the preceding; the Master, a deserving character, complained of disobedience and unwillingness in his scholars, the parents being the great obstacles. The chalia inhabitants objected to the Master because he was a Wellale. The school was attended but three weeks previous to this visit, and even then reluctantly.

3. *Madampe*, a chalias school, better than the preceding one; the children were young, few only reaching the age of 15 years.

4. *Wellitotte*, a chalias-school, the largest in the district, having 400 scholars, but under one Master, whose attainments were not great. The writing was not expert; the Master found fault with his scholars, but when the New Testament was produced for reading, the children declared they had never seen those books before.

5. *Bentotte*, the best of all the schools; the Master bore a respectable character among the people: on the Post-holders testimony he never omitted his school in the week, nor conducting Divine Service on Sundays. The children were under good discipline, and quick at reading and writing. The visit gave mutual satisfaction.

6. *Indoeroewe* school in every respect the reverse of the preceding. Those who could read and write said, they had been taught, not by the Master, but by their friends.

7. *Cosgodde*, a chalias school. They were not taught writing, the Master complaining of bad eye-sight.

8. *Amblangodde*. The master, an old man, took great interest in his scholars.

9. *Wattoegeddere*, a small and well conducted school of the Jagereroe Caste.

10. *Raygam*, a large school; the influence of the master was well maintained.

11. *Dadalle*, a small Chalias school; the attendance was regular and the master efficient.

Having inspected the schools in the Wellebaddepattoe, they proceeded to the Talpepattoe.

12. *Acmuvenne*, a populous village, but the school was attended only one day in five.

13. *Walawe*, a populous but dissolute village. Few would come to school.

14. *Codagodile* school.

15. *Ahangam*, a pretty good school.

16. *Cogelle*, few children in school in proportion to the population, five sixth running wild.

17. *Talpe school*. The children would not continue long.

In the Gangebadepattoe were the following:

18. *Baddagam* school. Very few were present in comparison with last year. The present master had but recently been appointed and did not know the people.

19. *Maplegam*, on the confines of the company's territories. The scholars could neither read nor write; the master was a sickly man.

20. *Tellicadde* school with two masters, who taught well.

21. *Galle*, Cinghalese school, was in a poor state. The Barbers' Silversmiths' Fishers' and Chunamburners' castes, refused to send their children—and as for native headmen, it was a general observation, that their children did not avail themselves of instruction.

22. *The Galle Tamul school*. The Malabars being mostly Papists, the school was exceedingly small: 4 boys had learned the Catechism and the Ten Commandments, the rest came on the occasion but for a shew. The master was secretly a Roman Catholic.

23. *Denepittie* school presented nothing satisfactory.

24. *Pohwatte* much the same. When the master succeeded in getting a few boys together, they soon made their escape.

25. *Mirissee* school was promising.

26. *Dewinoewere* school. The examination was interrupted by the riotous inhabitants.

27. *Nauwedoenne* and } schools were examined simul-
28. *Tallalle*. } taneously.

From this place to Hakman no girls attended school.

29. *Bamberende* school.

30. *Dikwelle*. Many professing christians lived here, but the school was small.

31. *Polwakdāndawe* school.

32. *Kahawatte* school.

33. *Gettemane* school.

34. *Hakman* school.

35. *Attoerellie*, the best of the Matura schools, was attended by boys and girls.

36. *Akhoeresse* school. The master pointed out a few bad boys who kept the others from school; they were instantly chastised as an example,

37. *The Matura little school*. It was indeed a little one, though under the superintendence of the Collector; his influence was not sufficient to secure a good attendance.

38. *The Matura great, or Appoohamy* school. As the name indicated one would have expected children of respectable natives, but these did not condescend to come, having Buddhist Priests at home, as tutors.

39. *Walgam* school.

40. *Belligam* the most insignificant of all the schools, the secret being that the place was a nest of Buddhist Priests.

There was a Malabar school at Matura in 1735, but no further notice of it appears any where.

The annexed table (marked C) will shew the total number of scholars in the Galle and Matura Districts, from 1747 to 1784.

IV.

Native Schools in the Jaffna District.

This district comprehended the four Provinces Billegamo, Wademoratje, Tenmoratje and Patchelepally, the seven inhabited Islands, the Borders of the Wanny, and the Contoire Mantotte, Manar, Trincomalie and Batticaloa. Little more than statistical information can be given of the Jaffna schools. The annexed table (marked D) will shew the total number of school children in various parts of this division, at different times.

The slave children under instruction are enumerated separately in the annual statement sent to the Colombo Consistory for information, but whether distinct schools existed for them does not appear. The clergy paid their annual visits regularly, and on the whole met with encouragement. The Tamuls are represented as quick at learning. The

reporters complained in 1726 of a decline in the state of their schools, which surprised the Colombo Consistory, as care had been taken to employ efficient masters. In 1727 there were altogether 48 schools. An official letter dated 1735, says that a favourable report had been received, the children improving, especially in religious instructions, being able to repeat promptly in Tamul not only the ordinary prayers and three Catechisms, but also several Chapters in Matthew's Gospel. In 1738, the Province Belligamo had 14 churches and schools, Wademoratje Temmoratje and Patchelepally 12 churches and schools, the Wannay 4, Mantotte and Manar 10, and the Islands 5. In 1758 parents did not voluntarily send their children for instruction, which was attributed to the Oeliam or compulsory labour system. In 1760 schools were improved in comparison with the previous year. The worst attendance was found in the two provinces Tenmoratje and Patchelepally. In the Trincomalie school (1759) some children had got by heart 20 chapters in the New Testament, of 383 on the list, 143 boys and 140 girls were present at the examination; 50 Roman Catholic children had staid away, which was a common practice among them on such occasions.

V.

The Colombo Seminary and the Native Normal School.

First then the Colombo or Cinghalese Seminary. This was a pet institution both of the Government and the clergy. No pains were spared to render it every way efficient and flourishing, no letter was written to the home Government and Church by the consistory but the Seminary occupied a prominent place; and most ardent was the hope that under divine blessing it might prove a successful instrument in propagating Christianity among the natives of Ceylon. Its main and original object was to train and qualify young men, both Cinghalese and Tamuls, for becoming native preachers. But the extension and modification it underwent will be noticed in the course of this account. It does not appear, like the elementary schools, to have been entirely under the Scholarchal commission, for previous to every public examination a special committee was nominated by the Governor, consisting only of clergymen, to investigate and report to him the state of the Institution. Still the Governor hardly ever failed to be present on such occasions

with his Council. The Reverend Principal or *Rector*, as he was called, of the Seminary was always a member of the Scholarchal commission; yet, being also one of the ordinary Clergymen of Colombo, but excused of a portion of his pastoral duties, it is not clear whether his seat in that meeting was in the former or latter capacity.

When the Seminary was established, cannot be ascertained; the earliest notice found of its existence is in 1708. The higher course of instruction was imparted in the Dutch language, and therefore the preliminary lessons were Dutch grammar, composition, translation from the native languages and such exercises as would give a thorough knowledge of the language. We shall find that afterwards Latin, Greek and Hebrew were introduced, and that even the medium of instruction in the higher Theological class was the Latin language.

The selection of students was choice: in 1710 the institution contained 16 youths, 9 of whom were prepared to commence with theology. In 1712 the Seminary was reported to the East India Company to be very promising. The higher class were examined on the Divine attributes and perfections, on the soul of man, and in logic. Two Jaffna youths distinguished themselves by their correct grammatical knowledge of Dutch. The subjects of examination in 1715 were, natural theology, the passions and their government, Christian morality. In 1717 at the examination of eight youths in the Christian institutes, the questions and answers were of a controversial nature, with the view of qualifying the students, by arguments hereafter with their countrymen, to refute heathenism. In 1718 the seven scholars composing the lower class had been learning Doutrein's sketch of the Christian religion, but they were slow of comprehension, and the Rector, Mr. Synjeu, (who by the way was assisted at the examinations by his brethren in the ministry) expressed his opinion that the adult age of these scholars disqualified them to proceed to the higher course of study, but judged them fit to be employed as Schoolmasters and Interpreters. They were accordingly discontinued. This led to the plan of admitting natives of more tender age, and of training them *ab initio*. The seven youths of the higher class had gone through the course in Natural Theology, when a repetition was recommended and they were to give in writing from memory the result of their studies. The Rector had made an

abridgment of Burman's *Synopsis Theologiæ*, and retained so much of the controversial part as would be useful against Heathens, Mahomedans and Papists. The compendium was submitted to the clergy for revision, who gave their opinion in writing, after which it was adopted for the use of the theological class. To this compendium were added a short history of the Old Testament, and a help to analyzing and the composition of sermons, as best suited Natives. The subjects of examination this year were: the existence of God, the divine attributes, the immortality of the soul, man's moral obligation and dependence on God, virtue and vice in general and their consequences, the first covenant, the fall and its consequences, the sinner's restoration, its revelation and man's obligation to seek it, the characteristics of divine revelation.

The Rector intimated to the grief of all interested, that his failing health would not permit him to continue long; the Governor and all present hoping such would not be the result, requested him to continue a little longer. It was customary on the grand examination day, as a mark of respect to the clergy, for the members of the Political Council to convey them in their carriages to the Seminary. In 1723 this piece of etiquette was omitted, President Mol and others driving by the house where the commissioned clergy were assembled. The examination was thereby frustrated, for the offended party did not go. The Governor called them to account for their absence, they in return demanded another examination, to which His Excellency ultimately yielded. At the examination of 1724 all the youths, from the highest to the lowest, gave much satisfaction; and as a further proof that they not only understood the subjects on which they had been prepared, but also knew their practical bearings and could apply them, they replied well to miscellaneous questions from the by standers. The progress during the last two years was very marked. The Rector regretted that his health did not allow him to do that justice to his charge which he wished. Four of the most advanced Cinghaless youths gave every hope of becoming able propounders of the word of life to their country-men. This was subsequently demonstrated by their proof. Sermons on 1 John 1, 7. Mathew 5, 8. Psalm 34, 10. Hebrews 12, 14. The introduction was suitable, the illustration of truths contained in the text as also the refutation of errors, lucid and comprehensive, the application appropriate, and

the whole rendered impressive by a becoming confidence and promptness of utterance. This specimen of their talents was unanimously pronounced hopeful; so that if they continued studious and devoted under their able and pious Rector, much good might be expected. The next year they were admitted as Proponents (licentiates) after undergoing a strict examination. Their life and conduct were described as exemplary and in this respect they were considered superior to Malabars. The year after this (1726) their worthy Rector Synjeu died, and the Rev. P. Kalden, lately arrived in the colony, became his successor. At the next ensuing examination the new Rector delivered an address on the fundamentals of true religion, and at the conclusion directed himself particularly to his pupils. These were eleven in numbers, five of whom were clever Tamuls. The four Proponents already spoken of are mentioned in an official letter dated 1727 as conducting themselves well, and proving useful agents. The Rector gave the next year striking proofs of his zeal, the progress of the youths was remarkable. The subjects of examination are thus stated: the knowledge of God derived from nature and the religion founded thereon, the knowledge of God derived from revelation, the eternal Sonship of Christ, the Holy Ghost proceeding from the Father and the Son, the counsels of God in general, his foreknowledge and election in particular, the work of creation. There was one youth in particular, Philip Emmanuels, a Tamul, who excelled in penetration and ability. He became a Proponent in 1734.

1728. At this year's examination the gentlemen present expressed a hope that an experimental knowledge of religion might accompany the theoretical knowledge. For the sake of brevity only such subjects of examination will now be mentioned as have not appeared before.

In 1729 a Dutch master was appointed for the lower classes. It is remarked in this year's report that the Rector had an easy and most intelligible method of instruction. The theological subjects of examinations in 1730 were justification, adoption, sanctification, glorification, the sacraments, the church. Seven youths were reported inefficient and dismissed by Government. Eleven new ones were admitted.

1733. Number of students 14, divided into 3 classes: the last class were learning reading and writing in Dutch, Singhalese and Tamul; some had committed to memory 9500

and others 2500 Dutch words with Singhalese or Tamul meaning.

1738. The Rector applied to return home on the ground of infirmity, which prevented his regular attendance to duty. The Rev. Mr. Wetzeliuſ was appointed in his room. A Conrector was also added, Mr. Vrolyk, a good classical scholar; he took much pains but continued only three years, and then returned to Holland for ordination. Mr. Hersher succeeded him. From this time the classics were taught. The Dutch master Paravisino was succeeded by Mr. J. Collitte, who taught 15 boys Dutch grammar, reading and composition, and universal geography.

1740. The Conrector had in his class 4 who read the Greek Testament, and 4 others who could expound 20 scripture passages in the colloquial language. At this period European descendants also were gradually admitted into the Seminary. The classis of Amsterdam in one of their letters to the Ceylon churches, after expressing delight at the good results of the undertaking, put the question, whether instead of so much memory work it would not be well to pay especial attention, by means of much illustration and explanation, to making the youths rightly comprehend and appreciate their lessons; and suggested to that end a thorough acquaintance with the Dutch language, it being an acknowledged fact that instruction received in a language not vernacular is a disadvantage. At the same time they did not wish to discourage their brethren.

1743. The Seminary had 24 youths. The Rector examined the three Seniors in Hebrew and Greek; the questions and answers were in Latin and Dutch. The other three were less advanced. The Conrector had 12 learning Latin and Greek. The Dutch master had six.

1744. Two of the most promising, Abrahams, a Cinghalese and Joachim Fibrandsz, a European descendant, were sent, at Government expense, to the Leyden University.

1746. In the Conrector's class 4 read Cornelius Nepos, the Colloquia of Erasmus, and Terence, and 9 construed the colloquia of Corderius and repeated the declensions and conjugations.

1750. The Rector's class were copiously examined in Theology, the Conrector's class in Cicero's Epistles and Ovid's Metamorphosis and in Greek Phædrus' fables, 8 others were not so far. The Dutch Master had 21 scholars. This year another youth was sent to College; and the next year three more were ready to embark. Out of

these one, Meier, succeeded, seven years afterwards, to the Rectorship of this institution. At the examination of 1759, the following chapters in logic were discussed. The first class, *De Syllogismis imperfectis et fallaciis*, and the second class, *de Logicæ definitione et divisione, de rerum generibus seu predicamentis et in genere et in specie, de substantia ejusque speciebus, de rerum attributis et de judicio exiomatico seu enunciatione*. Besides the Rector, Conrector and Dutch Master, there were now a Hebrew Præceptor, a Cinghalese and a Tamul Master, making together 6 Teachers. But here the Government interposed and remodelled the institution, making it more beneficial to the general interests of the Colony and of the native population in particular, and thus in fact reverted to their original design, as it was up to 1736. The official instructions on this head, dated 30th December 1760, are in substance as follows:

1. That the Candidates for admission be Cinghalese and Tamuls and not European descendants. That they be qualified for Schoolmasters and Catechists; and if possessing good abilities, for Proponents, and in a few particular cases for native Preachers. That respectable natives be encouraged to enter the Seminary with the view of becoming Head-men, Modliars of the Gate, Interpreters and so on.

2. That no native School masters be appointed but such as have been trained in the Seminary, and on examination have obtained a certificate.

3. That when thus qualified they be employed on the same salary as heretofore.

4. That having served a certain period and given satisfaction as to conduct, attainments and diligence, they be promoted, if on examination by the clergy and Scholarchal Commission they be declared fit, to Proponents at a salary of 10 Rix Dollars per month. That these Proponents be stationed in the Corles, Pattoes and elsewhere, to act as native Missionaries, whose duty it shall be by visiting and familiar intercourse, by catechising and preaching, as circumstances will allow, to teach, exhort and convince their countrymen.

5. That as soon as they should shew any marks of inattention to duty, or diminution in zeal, they be ordered to return to the station of School-master until they give proofs of amendment.*

6. That if a Proponent be specially reported a person,

* This, I find, was strictly acted upon; several Proponents were from time to time dismissed the service.

eminent in vigilance, exemplary in conduct and of tried piety, he be advanced, without ordination, to the office of Preacher to a fixed congregation at a salary of 15 Rix Dollars per month. That he shall exercise no power over Proponents and School-masters, unless specially authorized by the Scholarchal Commission; nor shall he be permitted to wear the distinguishing dress of the European Clergy, but a decent, becoming native costume.

7. Native Preachers shall have no seat in Church and School meetings, but send periodically a report of their work to the Scholarchal Commission.

8. They shall have the same rank with the Modliars of the Corles &c. and shall draw their Salary on the same abstract with them.

9. They shall reside within their respective Corles and Pattoes, and not leave their post without permission asked and granted.

Government moreover undertook to educate, at public cost, for a period of 10 years, 24 lads, of whom 12 should be Cinghalese and 12 Tamuls, with the promise of employment in the Company's service.

The effect of this re-organization was that the dead languages were not so extensively taught, and the training system made as practical as possible. The Seminary now contained the extraordinary number of 40 pupils. The examinations now took place twice in the year, first in private, and afterwards at the end of the year in public.

In 1766 Ecclesiastical History is mentioned in the programme of examination, and prizes were distributed. In 1773 there was a great want of Ministers to the Dutch congregations: hardly any in the Fatherland offered themselves for Colonial service. Instead therefore of 12 Cinghalese and 12 Tamuls as stated above, Government admitted 9 Cinghalese and 9 Tamuls, and chose 9 promising youths of European descent to be prepared here and sent to Holland to be further fitted for the ministry. The last Rector of the Seminary appears to have been the Rev. J. G. Manger, who also preached here in German. In 1778 the Seminary was still doing well. The building, now the Pettah Hospital, was in 1780 the Seminary, as the inscription above the entrance indicates.

The general imperfect state of Government native schools, owing to the incapacity of the masters, led in 1747 to the establishing of a native Normal School at Colombo, both Cinghalese and Tamul. It was called the *New Seminary*, and

in 1750 P. De Melho a Tamul preacher, ordained in Batavia, was at its head. But as no further mention is made of this school, it must have blended with the other Seminary.

Jaffna also had its Seminary in 1709, first under a Dutch master, and afterwards under a Rector, but not in such an improved state as the one already described. In 1723 its operations were discontinued, and its six scholars transferred to the Colombo Seminary.

VI.

Manuscripts, Translations and Printed Books.

Up to the year 1736 the supply of School-materials was very scanty. The children had in fact few or no lesson books. The masters were furnished with a set of Catechisms, Prayers &c. as also with one or two Gospels in manuscript, which remained the property of the school, and out of which they gave oral instruction, the scholars repeating after the master until the lesson became familiar. Of course he was expected to explain the meaning as he proceeded. Even these manuscripts were not invariably on paper; for instance, in 1723 the visitors found at the Chunampitty Malabar School the Gospel of Matthew written on leaves (olas) which, having become old, the Master requested might be transcribed on paper. Stationary also was either not at all, or very sparingly dealt out, for in the Galle district the children are said to have practised writing by describing the characters on a board or table strewn with fine sand. Perhaps the Cinghalese mode of writing with a style on olas was the general practice. In 1710 a series of 5 Catechisms were in use, 1. on Scripture history; 2. Infant's Catechism; 3. on the principal doctrines of Christianity; 4. and 5. for more advanced. The three last mentioned were translations from the Dutch. In 1722 a collection of prayers, the form of administration of the Sacraments, and five sermons translated into Cinghalese were sent to remain in circulation among and for the use of the Cotta, Bollewalane, Coielewatte, Calane, Mahapittigam, Minuangodde, Welligampitty, Wolfendahl, Milagre and Morotto Schools. A collection of translated prayers in Tamul was given to the Chunampitty and Slave Island schools. This year a number of Portuguese Testaments, copies of the Heidelberg Catechism, and the Liturgy printed in Amsterdam, received from Java and lying in the Government stores, were offered to the Clergy for gratuitous distribution. In 1725 the Ten Commandments and the Lord's Prayer were translated into Cinghalese in foot-measure for singing. In 1724 the Heidelberg Catechism was translated into Cinghalese by the Rev.

Mr. Conyn. The next year the Rev. Mr. Wetzeliuſ wrote a compendium of religious truths in Cinghaleſe, and ſubmitted it to the conſiſtory for reviſion and authorization. A verſion of the 15th and 23rd Pſalms was alſo given for the uſe of certain native congregations, but its date does not appear.

This imperfect ſtate of things continued until 1734 when a printing preſs with Cinghaleſe types was contemplated. The Government of Java offered to procure it, and in 1736 it was reported to be in active operation under Government. In the ſame year they printed the ſeries of Catechiſms mentioned above, and the Creed. The Gospels of Mark, Luke and John were ready for the preſs. Inſtructions were given in 1739 to print the Scriptures in Portuguese alſo. This year the preſs was, by the favour of Government, brought to ſome ſort of perfection. Already the Tamul Catechiſms uſed in ſchools, and by candidates for Church membership, were in the preſs. The four Gospels in Cinghaleſe were alſo printed. The ſtimulus, it was remarked, would lead to the tranſlation of other parts of Scripture, for hitherto the four Gospels only had been tranſlated. They ſaw more likelihood of getting the whole Bible in Tamul, as they had but to avail themſelves of the Tranquebar Verſion by the Daniſh Miſſionaries, which by a ſpecial committee of competent perſons appointed by the conſiſtory could be reviſed in thoſe places where the Lutheran verſion differs from the Netherland State Bible. In 1740 it was reported that the work of Cinghaleſe tranſlation did not progress ſo ſteadily as was anticipated: the cauſe of delay being the death of ſome, and the infirmity of other competent hands, while the preſent Clergymen were not yet ſufficiently verſed in the language. The claiſis of Middleburgh acknowledged in a letter dated 1740, the receipt of a copy of part of the New Teſtament printed in Ceylon, which to them was of courſe a ſealed book, but they admired the clear and neat type, and hoped it would prove a mighty means of extending the light of Chriſtianity among the heathens. It was hinted to them that the Governor intended printing the Bible in three columns, Tamul, Cinghaleſe and Portuguese, this, they thought was a valuable ſuggeſtion; and concluded with hoping that their want of Roman characters would ſoon be ſupplied, either from Holland or Batavia. Whether His Excellency's Tripla were carried out or not does not appear, any where. In 1745 the preſs was placed under the ſuperintendence of the Rev. Mr. Wetzeliuſ, Rector of the Seminary.

Two or three of the young men of the Seminary who

had proceeded to Holland to complete their studies at the university, were on their return actively engaged in the work of translation. H. Philipsz, a Cinghalese, undertook the Pentateuch and Epistles, which when completed he submitted to the consistory for revision. The work was entrusted to Rev. Mr. Hoffman, who had as assistants the Mohottiar of the Governor's Gate Don Daniel Perera, the Thombo holder J. D. Zypat, and Adrian Perera, Catechist, 1788.

Another person who was educated in like manner, J. D' Melho, a Tamul, and appointed at Jaffna, translated the Pentateuch, the books of Joshua, Judges, and Ruth into Tamul, and sent them to Colombo for revision, which was entrusted to two Malabar Proponents, and two other able natives.

The annexed list (marked E) of Translations and Publications will give a comprehensive view of what was done by the press at Colombo.

VII.

Dutch Schools.

These were of an elementary nature, divided into Orphan, Parish and Private schools, the two former were supported by Government. European children were taught spelling, reading, writing, Scripture, catechism, singing, arithmetic and geography. The Masters were either persons holding subordinate offices in the Church, as prelectors, catechists and visitors of the sick, or school-masters in the Company's service. At some of the outstations for want of better subjects soldiers were employed. The Scholarchal commission, who had the inspection of these schools also, recommended Government to send out a better class of teachers, as many complaints were raised either about the inefficiency or intemperance of several in employ. The total number of these schools in the Colony was about 17. Colombo, Galle, Matura, Hangwelle, Negombo, Caltura, Jaffna, Manar, Caits, Trincomalie and Batticaloa had Dutch schools. The Orphan schools were not exclusively for Orphans, but other children, constituted by far the majority in these institutions. The Clergy had besides at their dwelling catechizing hours in the week. At Galle there were in 1737 two private schools, one kept by a widow and her daughter with 46 children. Nothing more remains to be mentioned of the Dutch schools than the statistics, which are here subjoined (marked F). At Colombo there were 4 such schools, the Orphan Asylum, the Fort school, the Town school and the Wolfendahl school; but nothing appears in the reports respecting them than that they were occasionally visited.

A

TOTAL NUMBER OF NATIVE CHILDREN IN THE GOVERNMENT SCHOOLS IN THE COLOMBO DISTRICT.

Year.	Boys.	Girls.	Total.	Left.	Admitted.
1760	5180	12708	—	—
1761	—	13469	469	1230
1765	—	10530	456	1630
1766	—	13548	—	—
1767	6307	11049	—	{ 902 boys 777 girls
1769	7368	12652	{ 102 boys 60 girls	{ 596 B. 546 G.
1770	7802	13418	{ 254 B. 50 G.	{ 605 B. 524 G.
1771	8175	14018	{ 619 B. 43 G.	{ 530 B. 460 G.
1772	8478	14233	{ 156 B. 175 G.	{ 509 B. 469 G.
1775	—	14733	552	1846
1776	—	14976	355	1665
1779	—	19497	—	—
1786	—	28867	—	—

B.

SCHOOLS IN THE COLOMBO DISTRICT.

1. *Galkisse*, in 1725 well advanced. 1721 the master's salary increased to 2 Rix Dollars per month. The Washermen complained this school was too far for them.
2. *Morotto* school.
3. *Pantura* school with 2 masters. 1713 and 1722 well advanced.
4. *Caltura* at the river.
5. *Caltura* within the Gravets, 1721; one boy rewarded on the examination with a Singhalese writing style.
6. *Ramookene* school, 1713, well advanced; 1721 orderly.
7. *Horrene* school.
8. *Waduwa* school with two masters, 1721 children well taught.
9. *Oedeware*, 1722 a good school.
10. *Diagam*, the master complained of a new moorish mosk being a nuisance to the school, broken down by Government order.
11. *Milagre* school.
12. *Nagam*, 1714 with two masters. 1727 a bad master.
13. *Macoene*, formerly a Malabar now (1721) a Cinghalese school.
14. *Alican* 1721, a very large school with three masters. 1727, instruction and discipline bad, the inhabitants Chalias.
15. *Petuanicare* with two masters. 1718 children answered well.
16. *Wexalle* 1721 orderly. 1727 very bad.
17. *Inderocare* school.
18. *Pajagalle*, with two masters. 1722 gave little satisfaction.
19. *Barbaryn* school. 1722 gave little satisfaction.
20. *Bentotte* school.
21. *Wolfendahl* school. 1721 one boy rewarded at the examination with a silver Cinghalese writing style.
22. *Mutual* 1721, noisy; the master said he dared not correct the children to enforce attendance for fear of the parents.
23. *Colombo Malabar* school. 1721 bad.
24. *Slave Island* school for slave children with 2 masters, the progress was slow, the excuse being that the children

- were required to work in the Company's service; the Inspectors suggested to government that the children should learn and labour in turns and gangs.
25. *Paspetal* school, established in 1713 with 125 scholars. 1721 school-house was enlarged, 1722 in a satisfactory state, 1727 very bad.
 26. *Cotta*, a flourishing school.
 27. *Cotelawalle* school with two masters.
 28. *Pannebakkerey*, in 1718 much improved. 1722 school-house enlarged.
 29. *Calane* school, 1721 instruction not very good.
 30. *Chunampitty* Malabar school with 2 masters. At the examination of 1716 few present, many on the list never came and were not personally known by the master. Several adults were learning.
 31. *Dandugam* 1721, many unable to answer the simplest questions.
 32. *Pammunugam* school.
 33. *Welligampitty* school.
 34. *Wellicene*.
 35. *Pittipankare* Malabar school, 1721 not good.
 36. *Topoe* In 1718 of 112 boys but 25, and of 38 girls but 22, knew the catechism, several adults were learning; the inundation caused bad attendance.
 37. *Negombo* Cinghalese school.
 38. *Negombo* Malabar school, under the superintendence of the *Negombo* clergyman.
 39. *Welligampitty*.
 40. *Minuangodde* school established in 1720. In 1725 badly attended, often no school.
 41. *Mahapittigam* established in 1720.
 42. *Migame*.
 43. *Coilewatte*.
 44. *Bollewelani*.
 45. *Wellicade* established in 1723. In 1725 badly attended.
 46. *Agelewatte* school.

C.

TOTAL NUMBER OF NATIVE SCHOOL CHILDREN IN THE GALLE
AND MATURA DISTRICTS.

<i>Year.</i>	<i>Boys.</i>	<i>Girls.</i>	<i>Total.</i>	<i>Left.</i>	<i>Admitted.</i>
1747...	12111...	8576...	20687	{ 466 Boys. 682 Girls. }	{ 1191 B. 911 G. }
1748...	13082...	9190...	22272	{ 242 B. 152 G. }	{ 828 B. 267 G. }
1749...	13239...	9506...	22795	{ 653 B. 438 G. }	{ 998 B. 989 G. }
1750...	11633...	10132...	21765	{ 924 B. 122 G. }	{ 1590 B. 309 G. }
1751...	13325...	9240...	22565	{ 242 B. 220 G. }	{ 714 B. 619 G. }
1752...	12886...	9313...	22199	{ 423 B. 490 G. }	{ 490 B. 357 G. }
1753...	12156...	9882...	22039	{ 663 B. 445 G. }	{ 693 B. 596 G. }
1754...	11319...	9176...	20595	{ 221 B. 212 G. }	{ 4723 B. 3028 G. }
1755...	12225...	9389...	21614	{ 456 B. 628 G. }	{ 761 B. 628 G. }
1756...	11742...	9062...	20804	{ 348 B. 322 G. }	{ 933 B. 671 G. }
1758...	11757...	9084...	20841	{ 510 B. 438 G. }	{ 1819 B. 750 G. }
1759...	11970...	8943...	20913	{ 507 B. 114 G. }	{ 949 B. 839 G. }
1760...	12520...	8839...	21359	{ 403 B. 331 G. }	{ 773 B. 573 G. }
1766...	11220...	7667...	18887	{ 1665 B. 1374 G. }	{ 1128 B. 719 G. }
1767...	— ...	— ...	18012	1015	. 1432
1770...	9418...	6351...	15769	{ 471 B. 122 G. }	{ 648 B. 558 G. }
1771...	7826...	6811...	14637	{ 192 B. 256 G. }	{ 684 B. 581 G. }
1772...	8922...	6176...	15098	{ 246 B. 153 G. }	{ 694 B. 623 G. }
1784...	5058...	3474...	8532	—	

D.

TOTAL NUMBER OF SCHOOL CHILDREN IN THE
NORTHERN PROVINCES.

<i>Year.</i>	<i>The 4 Provinces the Wanny and 7 Islands.</i>	<i>Slave children under education.</i>	<i>Manar District.</i>	<i>Triuncomalee.</i>	<i>Batticaloa.</i>
1720 ...	28488 ...	— ..	— ..	— ..	— ..
1726 ...	32879 ...	— ..	— ..	14 ..	18 ..
1727 ...	— ...	— ..	— ..	25 ..	20 ..
1728 ...	28714 ...	— ..	20 ..	{ 30 boys 4 girls }	— ..
1729 ...	28037 ...	— ..	— ..	23 ..	18 ..
1730 ...	27102 ...	— ..	— ..	23 ..	— ..
1731 ...	27206 ...	— ..	— ..	{ 35 boys 7 girls }	30 ..
1732 ...	27311 ...	— ..	— ..	37 ..	27 ..
1733 ...	27493 ...	— ..	— ..	38 ..	21 ..
1734 ...	27442 ...	— ..	— ..	— ..	— ..
1735 ...	27466 ...	— ..	— ..	{ 42 boys 10 girls }	22 ..
1755 ...	26953 ...	— ..	1575 ..	{ 132 boys 87 girls }	— ..
1757 ...	30488 ...	1528 ..	1674 ..	355 ..	87 ..
1760 ...	28064 ...	2049 ..	— ..	363 ..	110 ..
1761 ...	27761 ..	2139 ..	— ..	432 ..	95 ..
1766 ...	29542 ..	1325 ..	— ..	823 ..	98 ..
1770 ...	31284 ..	1502 ..	2236 ..	260 ..	95 ..
1777 ...	34639 ..	1531 ..	— ..	— ..	— ..
1778 ...	25522 ..	1383 ..	2631 ..	— ..	— ..
1779 ...	35788 ..	1416 ..	2228 ..	— ..	— ..
1784 ...	35432 ..	1963 ..	2920 ..	— ..	— ..
1785 ...	35866 ..	— ..	2947 ..	— ..	— ..
1786 ...	35963 ..	2180 ..	— ..	— ..	— ..

E.

LIST OF TRANSLATIONS AND PUBLICATIONS AT COLOMBO.

1. Collection of Prayers in Cinghalese, large type 8vo. printed 1737.
2. A Confession of faith, Cinghalese 46 pages, 8vo. anno 1738,
3. Catechism and prayers (Tamul) octavo, anno 1739.
4. Four Gospels in Cinghalese, quarto 1739.
5. Gospel of Matthew in Tamul, quarto 1740 and 1741.
6. Heidelberg Catechism in Cinghalese, 79 pages, 8vo. 1741.
7. A volume comprising 5 smaller Catechisms, the Creed, Ten Commandments and 5 prayers in Cinghalese, 123 pages, octavo, 1742.
8. Second Edition of the Confession of faith in Cinghalese, improved in size, 32 pages, octavo, 1742.
9. A short plan of the Doctrine of truth and godliness, 243 pages, octavo, 1743 and 1744.
10. Ritual containing forms for the administration of Baptism to infants of believers, of Baptism to adult persons, and of the Lord's Supper, forms for the solemnization of Marriage, visitation of the sick, prayers before and after the explanation of the Catechism, preparation to the attendance at the Lord's Table, and the Benediction. Numbers 6, 25, 26. 144 pages, 8vo. 1744.
11. Gospel of Matthew, and the Gospel of Luke nearly completed, 1745:
12. Collection of Cinghalese Sermons in quarto.
13. The Triumph of Truth, a refutation of Roman Catholicism by one of the native Clergy, 1754.
14. Collection of Cinghalese Sermons, 1754.
15. Heidelberg Catechism in Tamul: 1754.
16. Bern's Compendium of the Christian religion, translated into Malabar, printed 1755.
17. Borstius' short questions on Religion, translated into Tamul.
18. The entire Tamul New Testament 1758.
19. A Cinghalese Dictionary 1759.
20. Several Psalms of David to be sung in Churches (in Cinghalese) revised by Rev. Mr. Fybrands with a preface by Rev. S. A. Bronsveld. 1768.
21. Acts of the Apostles, translated by Rev. Mr. Fybrands, Epistle to the Romans, by Rev. H. Philips, and revised by Fybrands, printed in 1771.
22. The Epistles as far as the Ep. to the Colossians, by H. Philips, printed 1773.
23. Genesis, by H. Philips, printed 1783.
24. The three other Books of Moses, by H. Philips. 1785.
25. Leviticus and Numbers, in Cinghalese, 1789.

F
NUMBER OF SCHOLARS IN THE DUTCH SCHOOLS.
Jaffna.

Year.	Galle orphan school.	Matura Parish school.	Orphan school.	Fort school.	Private school.	Trincomelle.	Manar.	Baticcaloa.
1720	61	11	72	..	..	..
1722	these three together	150	..	..	..
1727	91	..	43	28	4	..
1728	66	vacant	40	7	..	9
1730	72	..	40	..	..	19
1731	50	..	12
1733	76	..	59	50	16	11
1734	68	{ 47 boys 21 girls }	60	..	18	..
1735	77	{ 38 B. 39 G. }	66	..	13	..
1737	78	{ 36 B. 42 G. }	72	40	22	5
1739	99	{ 52 B. 47 G. }	65	..	..	..
1748	92	..	..	..	..	..
1758	101	..	44	36	15	9
1759	86	..	46	48	8	..
1778	94	..	35	..	11	..
1785	20	..

AN ACCOUNT OF THE
DUTCH CHURCH IN CEYLON, COLLECTED FROM THE LOCAL
RECORDS DEPOSITED IN THE WOLFENDAHN CHURCH, COLOMBO.

BY THE REV. J. D. PALM.

(*Read February 6, 1847.*)

I at first proposed dividing this paper, on the state of Christianity in Ceylon during the Dutch Government, into two parts, the one treating of the Native and the other of the European churches; but finding the documents from which my information is obtained present uniformly the idea of *one Church in Ceylon*, with all its ministers labouring without distinction for Europeans and Natives, I have, to avoid repetition preferred the chronological order—Before we enter on the historical part, it will be necessary to take a general view of the constitution and working of the Reformed Dutch Church in Ceylon.

PART I.

The Colony was divided into three districts, of which the principal stations were Colombo, Galle and Jaffna. The Consistory of each of these places attended to the concerns of all the rural congregations belonging to their District. The towns and villages where Dutch congregations existed were, in the Colombo District, Colombo, Negombo, Calpentin, Hangwelle and Caltura; in the Northern District, Jaffna, Trincomalie, Batticaloa and Manaar; and in the Southern District, Galle and Matura. The total number of stations where Native congregations existed in the Colony was about 100. The spiritual care was entrusted to European Ministers or Chaplains, European Proponents, Native Proponents, European Catechists, or visitors of the sick, Native Catechists and School-masters—a few remarks on each of these:

The European Ministers—These were selected by the several Classis of Holland, and appointed by the Dutch East India Company for the Colonial Service. The Minister thus sent out was furnished by the Classis with a letter of introduction and recommendation to the Colombo Consistory, as this Consistory on account of its position was the first in rank, and also in some respects represented the whole Church in the Colony. It then became a matter to be ar-

ranged and decided between the Consistory and the Governor in Council to what particular station the newly arrived should be appointed, as the exigency of the case demanded. And on his leaving Colombo for his station, the Minister was furnished by the Colombo Consistory with another letter to the Consistory of that place or station.—Sometimes Ministers were supplied out of the number in Java, which happened either when there was an urgent demand in Ceylon and one could be spared from the former Colony, or when change of climate, or an unpleasant occurrence made a transfer desirable, which latter sometimes took place on the individual application of the Minister. For the same reasons some went occasionally from Ceylon to Java. The European Ministers were located at head quarters, Colombo, Galle, and Jaffna, occasionally there was one at Matura, another at Trincomalie and another at Negombo. They were not permanently fixed, but could accept a call from the Consistory of any of the above named head quarters, subject to the approval of Government.

The removal was not in all probability, a promotion in a pecuniary sense, for they appear to have been equally salarized by Government. In some cases they were supplied with a free dwelling, and they appear to have had some perquisites. They received in common with all public servants a certain allowance of provisions from Government stores, as butter, wine, cheese, bacon and rice. When the Churches were well supplied with Ministers, there were as follows: Colombo 4, besides the Rector of the Seminary who preached once a fortnight. In 1722 there were 5, but the fifth was appointed in order to apply himself exclusively to the Singhalese, as there was a deficiency in that department in comparison with the increased demand. Jaffna had 4 Ministers, Galle also 4, and Negombo one. The Ministers of Colombo visited and administered the Lord's Supper quarterly to the Dutch congregations at Negombo and Calpenny, and then went over to Tutucoreen, where there was no fixed Minister. On their return from these places they reported to the Consistory the state of the churches there. The Ministers of Galle visited Matura quarterly for the same purpose, and they at Jaffna, visited Trincomalie, Batticaloa, Manar and Caits. Their work of preaching did not however confine itself to the Dutch Inhabitants, for besides the inspection of schools and the annual visitation in turn of all the native stations in the district, they applied them-

selves to the study of the native languages, in order to preach and to aid in the translation of the scriptures. Several instances are on record of the Clergy excelling in the knowledge of the Singhalese or Tamil language, so that their preaching and their versions were highly spoken of by the natives. As however all did not feel themselves fully competent to this work, especially those who had arrived in the Colony at a later period of life, a distribution of labour appears to have been usually adopted; some confining themselves to their duties in Dutch and occasionally preaching to the Natives by interpretation, especially during their inland visits to schools and churches, and others, taking a turn in Dutch preaching, but making it their principal work to visit quarterly all the fixed native congregations. Thus Negombo, Cotta and Caltura were visited quarterly and Sacraments administered.

The Colombo Consistory recommended in their correspondence with the Classis that young Ministers should, whenever practicable, be appointed, in order that they might apply themselves during the first years of their stay in the Colony to the Singhalese language. This led to the practice of sending out from time to time young men, even before they were ordained, in the capacity of Proponents, who were to make the study of the Native languages their principal work for two or three years, and then be admitted into the Ministry for the benefit, though not exclusively, of the native Christians. Thus in the year 1704 there was one studying Singhalese at Matura, and another Tamil at Jaffna. In the annual official statement to the home Government these were reported as making great progress in their studies. In 1713 there were two at Matura, of whom one died prematurely, and the other Mr. Conyn proved, after his ordination in 1715, a most valuable and distinguished Singhalese scholar and preacher, and contributed largely to the translation of the scriptures. The Colombo Consistory had not the power to ordain such persons without a special qualification from one of the Classis, accompanied with the authority of the East India Company to the Governor. If either of these orders failed to reach the Colony, the ordination could not take place, as appeared in the case of the Proponent Cramer in 1724, whose ordination had to be postponed a year until the Government authority, which had not been received simultaneously with the authority of the Classis, should be obtained. But the young men having been gra-

duates of the university, and admitted on their theological examination as proponents, rendered occasional services to the fixed ministers by taking a turn in preaching, and sometimes acted in cases of vacancy. It may be remarked in passing, that clergymen who had come to the colony in this manner were by far the most efficient in the cause of native Christianity. In 1712 there was a long correspondence respecting these proponents. For four years running they had been represented in the annual official letters as still applying themselves to their studies. The Batavia consistory, taking notice of the subject, enquired why they were not ordained, and thus rendered more serviceable; especially as representations had been made of the need of additional ministers in Ceylon. The original object of their having been sent out, which was understood to be, that in connection with their studies they should be employed in the seminary, was then inquired into, and the subject represented to Government; which terminated in an order that the consistory should proceed with their ordination, when one of them was immediately appointed as third minister of Galle. Several instances are on record of young natives having been selected for the ministry, and sent at the expense of Government to the Universities in Holland. After completing their course and admission to holy orders, they returned to Ceylon, preached both to their native brethren and to the European congregation, and were in every respect on the same footing with the other clergy, taking with them an equal turn in all clerical duties and functions.

Next follow the Native Proponents—These were for the most part qualified in the Colombo Seminary; and after undergoing an examination before all the ministers of Colombo, were appointed by Government to labour among their countrymen. Their work was to preach on Sundays at the various stations assigned them as their circuit; to catechize and examine candidates for admission into church membership, as also those who had already made a confession of their faith; to visit the families under their supervision, and by instruction, example and persuasion, to bring their countrymen to the knowledge and reception of Christianity. They could not administer the sacraments, nor receive any as church-members, but were answerable to the clergymen or consistory in whose district they were employed, and to whom they were bound to furnish their periodical reports. Even the sermons which they preached were subject to inspection and approval. The method pur-

sued herein was as follows: The clergymen selected such texts or subjects as they thought suitable to native congregations; on these the proponents were required to compose sermons in Dutch, which after being read and corrected were returned to the proponents to be translated into Singhalese or Tamil as the case might be, and used. They were required to compose a fresh sermon at least once a fortnight. When complaints occur about the proponents, their backwardness in making fresh sermons is also mentioned as an instance of their indolence. Great importance was attached however to these agents for propagating Christianity, but the necessity of close inspection was often felt. Complaints frequently occur of their inert character, especially in the Jaffna District, where the low state of Christianity was ascribed partly to the indolence of the two native proponents, who it was remarked, had not been the means of bringing a single native, who outwardly professed to be a Christian, to join the church as a communicant, and that even their own wives and relatives were not members.

The plan usually followed for the formation of native churches was as follows: A school was first established in a village, which became the focus of the surrounding country. Here not only children received instruction, but adults were made acquainted with the Christian religion, for whose benefit divine service was held on Sundays by the Schoolmaster, or by a proponent, and at the annual visitation of the clergyman and scholarch, after the examination of the school, a sermon was preached to the people collected together on such occasions, baptism administered to the children of professing Christians, and the marriages of parties whose banns had been duly published by the schoolmaster or Tombohorder, were solemnized. When any native wished to become a communicant, he had to intimate his wish to the Scholarchal Commission, and at the visitation immediately following, the candidate was examined and publicly admitted, after strict enquiries had been made into his life and conduct. This investigation was repeated every year, respecting all the members. At whatever school station church-members existed, the Lord's Supper was also administered. When thus a small congregation had been formed, a proponent was located among them, and when the church came to a still more flourishing state, one or two of their leading men were selected to fill the office of elder or deacon. But these never formed a separate session or consistory, but were, together with their congregation, subject to

the consistory of the town to which they were attached, and in particular to the European minister to whose care they were entrusted.

While the proponents were designed for the native churches, another description of agents, subordinate to the ministers and all natives of Holland, were appointed for the benefit of the Dutch inhabitants, especially at out-stations. They were known by the name of *Krankbezoekers*, or *Zieketroosters*, visitors or comforters of the sick. Their primary duty was to visit the hospitals, to teach the orphan children and hold religious meetings in the week; but they were also sent to small towns or villages, such as Matura, Caltura, Hangwelle, Manaar, Batticaloa and Caits, where Europeans resided, but too few in number to entitle them to the appointment of a fixed minister. At Colombo both the military and town hospitals were supplied with such a *Krankbezoeker*, and there was a meeting house called the *Gebedzaal*, prayer-hall, where these held public evening meetings. Besides the two at Colombo, there was one at Galle, and another at Jaffna, who had the charge of the orphan house in those towns, and did the duties of catechist. They were sent out by the authorities in Holland, and on their arrival were to address themselves to the consistory, produce their testimonials, and receive their appointed sphere of labour. But they were generally found an untractable set of men, ambitious of being looked upon as preachers, and consequently impatient under the restraint of the clergy.

We come now to the consistory or *Kerkeraad* church council. There were three, the Colombo, the Galle, and the Jaffna consistory; which consisted of all the European clergymen of the town, together with two or three lay elders, and six deacons. No proponents nor native subordinate preachers had a seat in the meeting. The fixed clergy of the town where a consistory was formed, were ex-officio and permanent members of that session; the elders and deacons remained in it for a certain period, at the expiration of which half the number went out (unless circumstances required the continuance of some or all of them) to make room for others of the congregation to occupy that position in the church. The consistory were of a self-electing body, but before the final election of the new members took place, and before their public ordination, Government sanction was required. The mode pursued was as follows: The consistory first nominated a number, double to that actually required, and submitted the list to the Governor

in Council; after the Governor's approval of these names, the consistory proceeded by ballot to the final choice of the number actually required to fill up the vacancies. This was afterwards changed, and Government had the final approval of the persons actually elected by the consistory. It also appears that the deacons did not always attend the meeting, nor take part in purely ecclesiastical proceedings, but limited their duties generally to the care of the poor. The fund under their direction was called the *Diaconie fons*. Besides the clergy and lay elders, a member of the Politic Council had a seat in the Colombo consistory meeting, in the name and as the representative of Government, and was called the *Commisaris Politiek*. Whenever he was present, the business of the meeting was not entered upon until the President had first addressed him, to know whether he had any thing to communicate, propose or remark, on the part of Government. In the consistory there were a Presis, a Scriba, and an Epistolarum Scriba, these offices were filled only by the clergy, who exchanged them every year. The consistory met twice in the quarter; their meeting consisted of two sorts: the ordinary meeting, when all matters touching their church-establishment were discussed; and the *Censura Morum* meeting, in which church discipline was exercised, and the spiritual state of the congregation as well as the individual conduct of offenders were brought forward. But the Presis had the power of convening an extraordinary meeting at any time. In their meeting, arrangements were also made as to the turns of preaching, what minister was to administer the sacraments that quarter, in what place of worship and to what classes of the congregation. It was also the practice for a minister, accompanied with an elder, to visit the church-members at their dwellings previous to their partaking of the sacrament. The turn for this duty was also fixed in the meeting, as also what elders and deacons were to assist the ministers at the Lord's Table; and the general practice was, that the same set of elders and deacons assisted thus both the European and Native congregations in the town.

The Colombo consistory was regarded the first in rank, through whom all important matters between the Home Government and the other consistories were communicated and transacted. The other consistories looked to their Colombo brethren for advice and direction in important or difficult cases. But there are several instances on record, of the Colombo consistory declining to enter into the merits

of certain differences which arose in the other consistories between the lay and clerical members; when they stated to their brethren that, however willing they were to render every seasonable aid, and however anxious for the maintenance of a fraternal feeling by means of regular epistolary correspondence on the state of their respective churches and congregations, and the progress of Christianity among the natives, yet that they would by no means appear to exercise any authority over their brethren. To this sentiment they seem to have uniformly adhered, and to have undertaken the task of investigation or arbitration only when directed to do so by the Governor. It was the duty of the Colombo consistory to write annual letters to the East India Company's Directors, to the Classis of Amsterdam, the Classis of Walcheren, the Classis of Delft and Delftland and Schieland, and to the Classis of North-Holland, giving a general report of the state of Christianity and education in the Colony. The subjects of these annual letters were ordinarily these: a statement of the number of ministers in the colony, where located and how engaged, who had died or become infirm, been pensioned, arrived or left during the last year; the proceedings of the proponents; the condition of the European congregations; the state in which the native churches were found at the last annual visitation, as also the schools, and the Seminary in particular; which report was usually accompanied with a return of the number of church-members, both Dutch and native, in the three districts, of native Christians throughout the island, and of baptized children. Besides these ordinary topics, whatever deserving of notice had transpired during the year was duly communicated. In order that accurate and authentic information on churches and schools beyond their immediate inspection might be obtained by the Colombo consistory, for the purpose of being thus communicated to the home authorities; the Galle and Jaffna consistories were, by an order of the Governor dated 1718, requested to send to the Colombo consistory, once a year, a full report of churches and schools within their district; and whenever these consistories failed any year to furnish their report, the Colombo consistory did not scruple to remark in their annual letters that they were unable to give information respecting the Galle and Matura churches (as the case may be) not having been favored that year with the usual communication. By these letters the Colombo consistory kept up a direct correspondence with the high authorities in

Holland, independent of the local government—for these letters were sent in sealed, to be forwarded to Holland together with the Government despatches. There are extant in the archives of the consistory here two or three bundles of letters from the several Classis above named, being their replies to the annual reports from Ceylon, from whence it appears that the Classis took great concern in their colonial churches. Not only did they welcome the periodical intelligence as a pleasing indication of mutual correspondence and feeling of brotherhood, but they also urged on the Colombo and Batavia consistories, by an interchange of accounts of their respective spheres of labour, to keep up in like manner a mutual uninterrupted communication. The Classis not only attended to the application from Ceylon to urge on the Government to increase the supply of labourers, and made such a choice of ministers as to them appeared suitable, but also sympathized with the colonial churches in all their difficulties, losses and discouragements, rejoiced in their success, encouraged them by exhortations and advice, and in return for the report received, gave their distant brethren a general oversight of their own operations and of church matters in the Fatherland, accompanied with a copy of their Synodal Acts. The consistory of Colombo, on the receipt of these replies and the Synodal Acts, forwarded them to the clergy of Galle and Jaffna for their perusal also.

From the correspondence between the Colombo and the Batavia consistory, it appears that the latter assumed a sort of authority in church matters in Ceylon, which the former would not acknowledge. This gave rise to occasional misunderstandings, which again called forth lengthy explanations, much to the prejudice of brotherly love; so that in one or two instances the Classis felt it their duty to take notice of these disputes, and after desiring copies of their mutual letters, to direct that an amicable settlement do take place. One sore point with the Colombo consistory for a considerable time was, that while they did not fail to send to Batavia the annual ecclesiastical and educational statements, just as detailed as those to the Directors and the Classis, all they received in return was a short enumeration of the number and location of the ministers in Java and its dependencies. When they remonstrated against these unsatisfactory communications, the answer at one time was, that to enter into details would be too inconvenient, as these could be sufficiently collected from the print-

ed annual reports of the Synod—at another time that the Batavia consistory were not bound to comply with such a wish, intimating a superiority which excluded any obligation of that kind. This circumstance came to the knowledge of the Classis, by means of a remark in one of the Batavia letters, that a coolness had existed between the two parties. Of this the Classis enquired from the Colombo consistory the cause. From the explanation given it appears that the coolness was imaginary on the part of the Batavia consistory, for their not having received letters was merely owing to a delay in the transport. The Colombo consistory gave the Classis to understand that the grievance came from their Batavian brethren. Two years after, however, a letter of the consistory to the Classis dated 1733, states that they had received a satisfactory letter from Batavia, giving an ample account of their operations and the state of Christianity.

There is a great similarity as to the leading features in the letters written by the consistory to the civil and ecclesiastical authorities in the Netherlands. The following, addressed to the Directors of the Dutch East India Company in Amsterdam dated 1738, may suffice as a specimen.

*To the High and Honble Gentlemen The Lords of the
Assembly of XVII Representatives of the General
Netherland's East India Company.*

MOST NOBLE AND HONBLE LORDS,

Although the kingdom of Jesus is not of this world, and therefore can exist, yea triumph, upheld alone by His Divine Omnipotence, yet it is most delightful and a subject of special thanks for the lovers of Zion, when kings and princes become its nursing fathers. For then is so much the more lustre added to the gracious kingdom of Jesus; then are its borders so much the more enlarged; then can every one sit in peace under his own vine and fig tree. Happy therefore they to whom it is allotted to lead a quiet and peaceful life under the Government of pious Christian rulers. Happy for God's church which can abide under their wings, and behold the nobles of the nation brought among the people of the God of Abraham, and the shields of the earth become the Lord's.

This blessing does not only our beloved and by God

highly favoured Fatherland enjoy, but the Lord's churches in distant India can also glory therein, of which your Lordships shew yourselves to be true patrons, by contributing every thing that can serve to enlarge our boundaries even among the blind heathen. Proper, therefore, that we acknowledge this our happiness. Proper, that we give your Lordships a faithful account of the state of God's church in Ceylon, which is entrusted to your guardianship, that your Lordships may know how it is situated and how it prospers. This is no doubt our reasonable duty and obligation, and as we persevered therein year by year, so on the present occasion we adopt the same course—and report with all due respect, that the Lord's church in this island, by His goodness, continues to enjoy peace and tranquillity, and is led forward in the knowledge and ways of God. It is however lamentable that the love of religion is here so exceedingly cold, and worldly mindedness so great and universal, as also, that in proportion to the largeness of the Lord's vineyard the laborers are too few, of whom several are worn out by age and infirmity, and that to such an extent as to disable them any more to discharge their duties at all, or as required. Besides which the clergymen of Colombo, Potken and Saakens, (both of whom are not among the strongest) have applied for their release, which the former has already obtained from the authorities at Batavia, and will probably depart thither within a very short time; while the latter is also in the expectation of obtaining his wish next year. The ordinary work of preaching to the Dutch portion of our flock, consisting of 490 members, is, as last year, performed by the two reverend gentlemen above named—though, in the extraordinary preaching turns, the Rev. Mr. Wetzeliuſ takes his share, having been, by order of the Governor, attached to the service of the seminary, besides preaching and administering the Holy Sacraments to the native congregations of Negombo, Caltura and Cotta, as was communicated to your Lordships last year, by extracts from the Resolutions of the Honble Politic Council here, by which your Lordships will have been informed of the release from the Rectorate of the above seminary granted to the Rev. P. Kalden. On the 3rd of November the ordinary annual examination took place in the presence of His Excellency the Governor of this Island, the Honble members of the Politic Council, the clergy and several others: when, at its commencement two students, Abraham

Pieris and Christoffel Fernando were very amply examined by the Rev. Rector Wetzeliuſ on the puniſhment of ſin, the covenant of grace, the Mediator, his offices, natures and ſtate of humiliation. They answered very well on the propoſed queſtions and objections, and gave proofs not only of diligence, but alſo of proficiency, and a good comprehension of the ſubjects learned by them. Afterwards three newly admitted were examined in the Latin language by the Coprector Vrolyk, and had made remarkable progress therein—and laſtly other fifteen ſcholars were heard who had alſo made progress under their teacher Johannes Andreas Van Paravicino, in the rules of Dutch grammar, as alſo in learning divine truths from the compendium of D'Outreyn, being able not only to repeat by heart ſeveral chapters of it, but alſo to tranſlate the ſame from Dutch into Singhaſe and Malabar, which alſo the two above named ſtudents Abraham Pieris and Chriſtoffel Fernando did, and which is a “neceſſarium requiſitium” in theſe ſcholars, being deſigned to make known in their native tongue to their brethren after the fleſh, the word of God.

At leaſt this is the object in view, and we hope that ſatisfaction will be given in this reſpect for the building up of Jeſus' kingdom among theſe natives, on which we heartily wiſh Jehovah God may beſtow his bleſſing—and to this end may the laudable work of the Singhaſe printing preſs be a fruitful means; which preſs has been brought to a ſufficient ſtage of perfection by the virtuous and indefatigable care of our moſt noble Governor. And ſince we cannot but expect that it will in time co-operate wonderfully to propagate goſpel doctrine among the hitherto very ignorant degraded and ſuperſtitious native chriſtendom, which according to the ſtate of the Rev. Mr. Saakens, who this year renewed the inſpection of ſchools in the Colombo Diſtrict, conſiſts of 52,556 baptized perſons, both Singhaſe and Malabars, of whom fully 500 are communicants and to whom the Lord's Supper is adminiſtered quarterly by the Rev. Wetzeliuſ, in the above named ſtations, viz. Negombo, Caltura and Cotta: the Singhaſe proponents Simon Perera, Louis Pieris and Philip Emanuelſz contributing, according to their ability, to the edification of native chriſtendom in Colombo; while the two tranſmarine churches of Tutucoryn and Calpentyn, have not been viſited the laſt time, but their viſitation will no doubt be reſumed in a ſhort time.

Respecting Jaffnapatnam the following account has been received; that there are at present two clergymen, Fibrandus Sœvola and Adolphus Cramer, both aged, and the former (as we are informed from private sources) incapable of performing his work. The Dutch congregation of that place consists of 196 members, and 23 native communicants. Two schools are there in operation, the one in the orphan-house under the charge of school master Philip de Rosairo, and the other a private institution of the prelector Jeronimus Rodrigus; of both a good testimony is given. There is besides a school in the fort vacant for want of an efficient teacher. Manaar Trincomalie and Batticaloe classed under Jaffna, could not be visited this year, consequently nothing has been communicated to us respecting them. We are however able to say, that at those stations divine service is conducted by the visitor of the sick. The brethren of Jaffna were able to visit the native churches and schools but in part. They state in the mean time that in their district is found the number of 184,744 Christians, or baptized Malabars, so that your Lordships can easily judge in what light those nominal Christians are to be viewed, and how little access the doctrine of the grace of Jesus Christ has found among the people; which is the more evident, from what we hear, that amongst the schoolmasters no communicants are found, and that the two proponents J. Philipsz and J. Ignatius, though they preach and catechise ably, and bear a good testimony as to conduct, yet do not actually contribute much to the desired end.

At Galle the work has been resting for about two years on the shoulders of Ds. Weyerman alone, but he is released from that post by the Government in order to feed the church of God at Cochin, which is altogether destitute of spiritual teachers, and the Rev. Arnoldus Wilhelmus Fabricius, lately arrived from Batavia, is about to succeed him. The Dutch congregation at Galle consists of 100 and that at Matura of 21 members. At both places the young are taught in reading, writing and the principles of Christianity. Both visitors of the sick and schoolmasters are favourably reported to us; but as regards native or Singalese christendom in those parts very little of an encouraging nature can be communicated. Ds. Weyerman held his country visitation, and declared having found the heathenish disposed nominal Christians very far from the life which is of God, being in number about Galle and Matura together

80,845, baptized, of whom 7 are in church membership. There is besides in that District not a single native propo-
nent, and (as it appear to us) the Rev. Mr. Weyerman met
with much trouble and unpleasantness in accomplishing his
visitation.

This my Lords is what we have judged necessary to in-
form you with all respect, as to the state of God's church
in this Island. Your Lordships will easily be able to per-
ceive that on the whole the state of native Christianity in
Ceylon is very inferior, and especially how highly necessary
it is that God's church here be furnished with more minis-
ters, otherwise it is to be feared that within a short time
even the ordinary work of preaching will fail to be per-
formed. I speak not so much of other work which is an-
nexed to the office in this place. It is therefore our urgent
request most noble Lords, that it may please you, in pur-
sue of old and laudable practice, to be mindful for good
of God's church in this Island, and to make arrangements
that a few zealous and pious ministers may the sooner the
better come over to us.

May Jehovah make your Government and authority in
this land honorable, prosperous, desired and abiding. Let
the cause of God and His church be precious in your Lord-
ships' eyes, in order that of your administration God may
have the glory, and his church the benefit, and that your
Lordships' persons may in every respect have the praise of
being tender foster fathers of God's church, which his own
Son has purchased with his blood. Praying for a rich
measure of divine blessing on your Lordships' persons,
families, and office, we remain with deep respect, most ho-
norable gentlemen, your obedient and humble servants, the
Consistory of Colombo, and in name and by authority of
all.

(Signed) G. POTKEN,
Pro tempore Praesis et
epistolam hujus anni scriba.
and

(Signed) J. P. WETZELIUS,
hujus temporis scriba.

Colombo,
2d November 1738.

The following specimen of letters to the ecclesiastical authorities in Holland is of an earlier date.

*To the Reverend CLASSIS of Delft,
Delfland and Schieland.*

*Reverend godly and learned Sirs and
brethren in Christ.*

Your two letters have reached us this year viâ Batavia, the first dated at Charlois the 16th October 1721 was received in the month of March by way of Cochin, the second written at Delfhaven the 15th October 1722 was delivered to us on the arrival of the last fleet, which are about to sail to the Fatherland. From both these we perceive that our communications of 7th November 1720 and 14th November 1721 had reached you, and that you have been pleased to regard them as a proof of our fraternal correspondence, which, while it gratifies us, calls for our most hearty thanks—as also for the Synodal Acts which accompanied your letters, and not less for the zealous and faithful exertions which you have been pleased to evince in obtaining from the honble Lords Majores some more clergymen for the service of the India churches; which has had the desired effect, their Lordships having been pleased to grant a number of 7 or 8, of whom some have reached Batavia in safety.

We have, Reverend Gentlemen, at present no reason to complain of scarcity of labourers in this Island, yet since by your faithful care and indefatigable zeal you have brought it so far that a considerable number of ministers for the service of Jesus Christ in the East are about to be sent, and besides you promised for the future to urge on the authorities that more ministers and pastors be sent to our congregations, we would by no means doubt that God's church in this Island will enjoy the benefit thereof. The more so as among the brethren in this Island there are some who begin to labour under age and bodily infirmities, and in the mean time the congregations, especially among the natives, increase daily, which on the one hand is indeed most gratifying to us, but also on the other must necessarily contribute to render the labour more burthensome. We had also reason to rejoice and to thank Jehovah's name, when we learned from your letters that He has blessed the church in Netherland not only with peace and tranquillity, but also with such desirable success the work of his servants, so that truth is in every respect established and the kingdom of Jesus Christ thereby extended: although we have heard

with pain that the chastening rod of the Lord is still on many of our brethren in the faith, particularly in the Paliz, where difficulties were not yet removed. Our aspirations to the all sufficient God are, that He may look down from heaven with the eye of compassion on that church, and others who bear the same crosses—and behold the melancholy state of the bride of his beloved Son, that she may be delivered from all the oppression, contumacy and tyranny of her enemies; and that seeing her oppressors restrained she may acknowledge the goodness of the Lord towards her, and glorify his name with thanksgiving.

As a proof of our readiness to cultivate mutual brotherly correspondence, we again submit to you with all respect, the state of the churches and schools in this Island.

The church of Jaffnapatam, with the congregation and schools in that Province, is still, as last year, served by the Rev. Johannes Buynning, Fibrandus Scœvola, Godfridus Joh. Weyerman and Jan Bernard Noordbeek. The Dutch congregation in that town consists at present of 205 members, who live together in love and harmony, and the Dutch youth are diligently taught in the schools there in reading, writing, and the fundamentals of religion. In the Island Maanar were found at the last visitation 24 members in the Dutch congregation, who together with those at Trincomalie and Batticaloa also live in peace and mutual love (though the exact number of members in the two last mentioned places this year has not come to our knowledge) and the masters also in all the three places were diligent in teaching.

With respect to native christianity in Jaffnapatam, there were found at the last visitation 183,116 baptized Christians, who are of good report, although as yet but few in that district have advanced to their profession of faith, towards which the two Malabar proponents contribute little; in consequence of which the brethren at Jaffna have renewed their complaints of these slothful servants, having repeatedly exhorted them to more zeal and diligence. Respecting the seminary there nothing is reported to us, in consequence of the 6 scholars who were taught in it last year, having been, by the order of our Governor, transferred since to the seminary at this place, and being together with others under the tuition of the Rev. P. Synjeu. Galle is served by the Ministers, Sextus Buma, J. W. Marinus, and Petrus Kalden, under whose joint care and guidance the Dutch congregation at Galle has increased to 114 and at Matura to 15. As to the native churches and schools there, they were visited this

year by the Rev. J. Marinus who found the number to be 75,559 both Malabars and Singhalese; several are found of whom something good may soon be expected.

We come finally, to the churches and schools committed to our care, of which we shall give a brief account. At Colombo continue still the ministers, P. Synjeu who is appointed at the head of the seminary, Phil. de Vriest, Willem Konyn, Gerh. Potken, Joh. Phil. Wetzeliu and Cornelius de Bucq, the last having just arrived from the Fatherland, and been called to be permanent preacher here, with the especial object of acquiring the Singhalese language for the further edification of the native Christians, which charge the Rev. gentleman has accepted with all readiness and commenced upon with all vigour. The Dutch congregation of this place is by God's goodness still in a flourishing condition, producing a number of 314 members. The Dutch congregation of Tutucoreen and Calpentyn were visited this year by Wetzeliu and found in a satisfactory state, they having increased, at the former place to 32, at the latter to 15; and received the Lord's supper with much edification. In the Leper hospital (Lazarus Huis) where there were last year 18 members, the sacrament is administered quarterly to 14 members, 4 of these unfortunate persons having been delivered by death out of their melancholy condition.

The Rev. Mr. Wetzeliu who together with Captain Beekman, as scholarch, visited lately the native churches and schools in this district, has sent in a commendatory report, from whence it appears that the desire and zeal of the natives to come out of darkness into the light, increase daily. These gentlemen received satisfaction on the whole from the schools: since the previous year's visitation the number of baptized Christians was increased from 36,576 to 36,817. The service at the out-stations, Negombo and Cotta is, as last year, committed to the Rev. De Vriest and Konyn. At the former place where before both antichrist and heathenism sat on the throne, the saving truths of God's word are believed and professed by the generality in purity, and the holy supper of the Lord was administered to 30 Dutch and 180 native communicants, consisting partly of Malabars and partly of Singhalese. At the latter place, consisting exclusively of Singhalese, and therefore administered to by the Rev. Mr. Konyn, who alone is sufficiently versed in their language; the number of communicants was augmented by 26 since last year, the increase being from 170 to 196; so

that we have hitherto cause to thank the goodness of the Lord that it has pleased him to bless in such measure the work of his servants that not only has the labour not been in vain, but even fruitful in the Lord; whereby heathens are converted and people, who before sat in the thick darkness of ignorance, idolatry and all manner of unrighteousness, are brought to the light; and thus are the borders of Jesus's kingdom enlarged. We do not doubt but God, who once declared that light would shine out of darkness, will henceforth shine in the hearts of these people to give them more and more the light of the knowledge of the glory of God in the face of Jesus Christ. To which end we also pray that he may prosper the work of the hands of his servants, and that it may please him to hasten the dawn of the promised day when the fulness of the gentiles shall come, and all Israel be saved.

The proponent Adolphus Cramer continues still in Negombo, and applies himself with indefatigable zeal to the Malabar language, in which he is so far advanced as to be able to edify the natives with his sermons in their language, which is accompanied not seldom with great success. He perseveres also in his faithful ministry to the Dutch congregation of that place. Wherefore we flatter ourselves with the hope, that our request of last year in his behalf will be successful and ere long favourably responded to. The Malabar proponent J. Ignatius, who was appointed last year over the Malabar Christians of Negombo, has since then been removed to Jaffna, and his place been filled by the Jaffna proponent J. Philipsz, of whom we can say that since his appointment there, he has attended tolerably well to his duties.

Behold Reverend brethren, what we have at present to communicate respecting the state of churches and schools and their concerns; and as we have no doubt that you will derive pleasure from it, so will we now conclude with praying to the most High that it may please him to strengthen you with health and vigour and bless your labours, that truth may thereby be more and more established and the kingdom of God's Son enlarged.

In sincere love and respect we remain, Reverend, godly and learned Sirs and brethren, your obliged servants and fellow labourers,

THE CONSISTORY OF COLOMBO.

Colombo, 19th November 1723.

NOTES ON SOME EXPERIMENTS IN ELECTRO-AGRICULTURE.

BY JOHN CAPPER, ESQ.

(*Read February 6, 1847.*)

The substance of this paper relating to some facts connected with the growth of the Cinnamon plant, and one or two attempts at electro-agriculture made in a very unscientific manner, scarcely deserves recording, were it not that trifles often pave the way to important results.

For some few years past my attention has been more or less directed towards the cultivation of the Cinnamon plant, and amidst much of business detail I have frequently noted facts connected with its economy which perhaps may not have been observed by many.

It was an observance of some of these facts which induced me last year to endeavour to trace out their cause, and afterwards to try one or two simple experiments which it is now my intention to describe.

The Cinnamon tree as cultivated for its bark is maintained in an entirely artificial state. A constant cutting of the sticks as they reach maturity for the knife, is followed by a succession of others after the first rains, and these are generally fit for peeling within eighteen months or two years, their greatest growth occurring during the first six months of their age.

Having frequently remarked the very rapid growth of the young Cinnamon shoots after thunder showers during changes of the monsoon, I was induced to measure a few of them during the month of October 1845, and the result was that in the first 24 hours after heavy rain, accompanied by thunder, the shoots grew half an inch: in the second 24 hours they grew three quarters of an inch, and in the third and two following days at the rate of one inch.

Wishing to compare these results with the effect of artificial watering during dry weather, I freely supplied one or two bushes which had a number of young shoots on them with water during the month of January 1846 but the like results did not follow. The maximum growth which I detected during any 24 hours was half an inch, and that for

but one day. This proved pretty satisfactorily that during thunder showers there is something more than mere moisture conveyed to the roots of plants.

Another fact which I observed about the same time was, the great difference in the growth of shoots springing from a bush entirely cut down, and of those growing from a root on which some of the old sticks were left standing. Those in the latter case grew nearly twice as rapidly and luxuriantly as the former. At first I attributed this to the shade which the few remaining sticks cast upon the young and tender shoots, protecting them to a degree from the scorching mid-day heat.

To test this I cut down several old bushes close to the ground: to half of them I applied artificial shade, whilst the remainder were left exposed; but during a period of six weeks I could trace little if any difference in the growth of the two portions of roots thus treated.

After seeing the result of these two trials it was natural to arrive at the conclusion, that in the rapid growth of this, and of many other plants, there must be some active agency other than either that of moisture or shade. At the time during which these observations were being made electro-agriculture was arresting no small degree of attention in Europe. Great were said to be the results of this new science on productions of the soil, and taking some part, at any rate, of the statement put forth as worthy of credit, it was not too much to expect that within the tropics the developement of electrical matter should be freely manifested, and that consequently its effect, if any, on vegetation should be proportionately great. I caught at the idea that it might be to this agency that the rapid growth of plants after thunder storms should be attributed. We are told that rain water at nearly all times holds in solution various matters not to be found in common river or well water, some portion of which matter is doubtless to be attributed to the electricity of the atmosphere. If the theory be true that a certain portion of electrical matter is essential to the healthy developement of vegetable life, what would be more probable than that not only should the roots absorb a certain quantity in a state of solution, but that the leaves also should be the means of absorbing a further portion, their points acting as conducters to the fluid. Here would be a ready explanation of the phenomenon observed in connection with the shoots when alone, and of those which grew

under the old and tall sticks—that is the more rapid progress made by the latter. The large sticks covered as they were with leaves, and standing prominently forward, served as conductors by which a supply of electric food was constantly conveyed to the root, giving the plant a vigor and luxuriance out of reach of the roots whose sticks were cut close to the ground.

In order to ascertain how far this theory was grounded in fact I made a miniature experiment on a few bushes during the month of March last, which consisted in placing iron rods in connection with their roots and carried upwards to a height of fifteen feet: in some cases iron rings were sunk below the surface to about 8 inches, and from these the metal rods were carried up perpendicularly. On several other young bushes the experiment was reversed, the metal rings being placed at some height over the young shoots, and the rods were so placed in connection with them, as to conduct away to the adjacent soil any electrical fluid which might come within their influence. During the monsoon rains which followed in April and part of May, there was certainly a very marked difference in the progress of the plants thus variously treated, as well as between those and others in the neighbouring soil. The roots which had the rings sunk round them and the upright rods in immediate contact with them, thrived much more vigorously than any of the others, outstripping them in height, during about six weeks, by five inches. Between those placed in a reverse position and bushes not experimented on there was however, no perceptible difference. This part of the trial therefore, was unsatisfactory.

Not long after commencing this last experiment I caused to be enclosed an entire acre of Cinnamon bushes in the Kaderani garden, of an oblong square and running due north and south. Round this about six inches below the surface, was placed iron wire 1-8th of an inch in thickness, and at a height of sixteen feet another wire of similar material and size was carried from one centre extremity of the square to the other, placed in intimate contact with the sunken wire and supported by poles. The bushes within this acre was of a very inferior description and the soil was pure white sand. The short stunted trees growing around were removed for some distance so as to prevent any thing like counter attraction.

This acre was constantly watched during several weeks

when there was evidently much electrical matter in the atmosphere, but no change was perceptible in the appearance of the bushes until about the end of the third month, when a square patch of them at one extremity of the enclosure was observed to be withering away: at last most of the sticks on these bushes seemed dying and shed their leaves. On an examination it was discovered that a portion of the wire which had been sunk in the earth, had been stolen from immediately opposite the space on which these bushes were thus drooping. The loss was made good but to little purpose, for at no great distance from the experimental acre a native footway crossed the garden and the passengers continually stole portions of the wire although of course, of little value, and this in spite of watching. The experiment was at length removed to a more secluded part of the estate, but to this date no perceptible effect has been discovered on the bushes.

As far, therefore, as these small and doubtless unskilful experiments are concerned, nothing has been proved as regards the effect of electricity on vegetable life, the only remarkable feature in them being the withering of the bushes opposite the break in the metal square.

It would not be just, however, to condemn a theory tested only by one or two small experiments, and it is to be wished that my hope in reading this short paper may be fulfilled, that of inducing some others to carry on a few more experiments of a like nature.

SINGĀLO WĀDA.

TRANSLATED BY THE REV. D. J. GOGERLY.

(Read February 6, 1847.)

On one occasion when Bagawa resided at Kalandaka Niwāpa, in the Welu forest, near Raja Gaha, the gahapati Singālo rose early in the morning and going out of Raja Gaha, stood with his hair and his garments wet, and with his clasped hands elevated, bowed down to the various quarters, and worshipped the east, the south, the west, the north, the nadir and the zenith. On the same morning Bagawa, having arisen early and put on his robes, took his bowl and proceeded to Raja Gaha in order to obtain food from the charitable, and seeing Singālo engaged in his devotions he said to him, Gahapati, why do you rise early in the morning, and with wet hair and wet garments bow down towards the several quarters and worship the east, the south, the west, the north, the nadir and the zenith?

He replied, Venerable Sir, my father when dying said to me, Son, worship the quarters: and therefore respecting, honoring, reverencing and holding sacred the words of my father, I rise early in the morning, and going out of Raja Gaha, and with my hair and garments wet, with clasped hands I bow down towards the various quarters, and worship the east, the south, the west, the north, the nadir and the zenith.

That is not the proper way, Gahapati, according to the teachings of holy sages to worship the six points.

Which then, Venerable Sir, is the correct mode of worshipping the six points according to the teaching of holy sages? Will the Venerable Bagawa explain the doctrine?

Listen then Gahapati, and carefully attend: I will explain it. Singalo replied, Do so, Venerable Sir, upon which Bagawa said:

Gahapati, The disciples of holy sages, abstain from the four actions which pollute the man; they are not influenced to commit sin by the four sources of evil; neither do they addict themselves to the six modes of procedure, which are paths leading to the destruction of property. Keeping themselves from these 14 evils they are well guarded on the six sides, and are fully prepared for both worlds; for they are holy in this world, and upon the dissolution of their frame

by death they will obtain an existence in the heavenly worlds.

Which are the four polluting actions from which they abstain? The destruction of animal life is a polluting act; theft is a polluting act; illicit intercourse with women is a polluting act; lying is a polluting act. From these sources of pollution they refrain. Thus spake Bagawa, the excellent one having declared this, the teacher further said:

“The destruction of animal life; the taking the property of another; the speaking falsehood, and debauching another man’s wife, are things dispraised by the wise.”

Which, Gahapati, are the four principles from which men sin? They are influenced by self-will, by anger, by fear, and by folly. But the disciple of holy sages is not led by self-will, by anger, by fear nor by folly, and does not, from these four principles commit sin. Thus spake Bagawa. The excellent one having declared this, the teacher further said:

He who is led by self-will, by anger, by fear, or by folly, to overstep the bounds of virtue, will have his honor obscured, as the moon is obscured during the period of darkness.

He who is not induced by self-will, by anger, by fear or by folly, to transgress the rules of virtue, shall have his honor resplendent as the moon during the period of brightness.

Which are the six modes of procedure being the paths leading to the destruction of property? The being addicted to intoxicating liquors is a path leading to the destruction of property. The wandering about the streets at unseasonable hours, is a path leading to the destruction of property. The frequenting places of public amusement is a path leading to the destruction of property. An addiction to gambling is a path leading to the destruction of property. The associating with profligate companions is a path leading to the destruction of property. Idleness is a path to the destruction of property.

Six evils, Gahapati, result from being addicted to intoxicating liquors: the waste of property; contentious brawls; the accession of disease; loss of character; shameless exposure of the person; and mental imbecility.

Six evils, Gahapati, result to a man from wandering about the streets at unseasonable hours: his health is neglected and uncared for; his wife and children are neglected and unprotected; his property is neglected and exposed to robbery; he is liable to the suspicion of having been in places of bad resort; evil reports circulate respecting him: and he has to encounter many painful circumstances.

Six evils, Gahapati, result from persons frequenting places of public diversion. They are constantly enquiring Where is there an exhibition of dancing? Where is there singing? Where is there instrumental music? Where recitation? Where sleight of hand? Where theatrical exhibitions.

Six evils, Gahapati, attend an addiction to gambling: The winner is the object of hatred; the loser is miserable; property is dissipated; his word is not credited in courts of law; his friends and relatives are estranged from him; and he is not regarded as eligible for matrimonial alliances; for a gamester cannot maintain a wife and family with respectability.

Six evils, Gahapati, result from associating with profligate companions: Every gambler, every libertine, every hard drinker, every rogue, every cheat, every burglar, claims him as a friend.

Six evils, Gahapati, are connected with indolence: he says, It is very cold, and he does not work; it is very hot, and he does not work; it is very late, and he does not work; it is very early, and he does not work; he says, I am very hungry, and he does not work; I have eaten too much, and he does not work. He thus lives neglectful of his occupations; he neither acquires fresh property, nor preserves that which he had in his possession. Thus spake Bagawa. The excellent one having declared this, the teacher further said:

Some friends are only drinking companions; others are friends so long as it suits their convenience, and others for the sake of gain.

Lying in bed after the sun has arisen; adulterous intercourse with women; an irritable disposition; injustice to others; consorting with profligate companions, or being greedy of enjoyment, are six things which lead a man to ruin.

By gaming, by profligacy, by debauching the wife dear to the husband as his life, by debasing pursuits, and by neglecting the study of wisdom, the honor of a man is obscured, as the moon is obscured during the period of darkness.

He whose friends are sinful, whose associates are profligate, and whose instructors are unholy, will be ruined in this world and in that which is to come.

Gaming, whoredom, drinking, singing and dancing, sleeping by day and wandering about by night, and an insatiate thirst for pleasure, are six things which ruin a man.

The drunkard, destitute and in abject poverty, yet thirsty and led thereby to drink intoxicating liquors like water, will increase his debts, and rapidly destroy his family.

He who sleeps by day and rises at night, who is constantly inebriated and attached to lewd women, cannot remain in his own house.

The young man who says It is too hot; it is too cold; it is too late, by neglecting his business will come to poverty.

But he, who disregards heat or cold, performs his manly duties, will not cease to be prosperous.

Four classes of persons, Gahapati, bear the semblance of friends while they are the reverse: The self interested man; the man of much profession; the flatterer and the spendthrift.

In four ways the self interested man, while professing to be a friend, may be known to be the reverse: he takes away your property; he gives little and expects much in return; he acts from fear (and not from affection) and he sees only his own advantage.

In four ways the man of much profession while bearing the semblance of a friend may be known to be the reverse. He will appear to be interested respecting past circumstances, or respecting those which are future; he will be profuse in unprofitable compliments, but he will forsake you in the hour of need.

In four ways the flatterer, while professing to be a friend may be known to be the reverse: he approves of your vices, and he approves of your virtues; he praises you while present, and reviles you when absent.

In four ways the spendthrift while professing to be a friend may be known to be the reverse: He is a friend if you frequent taverns, or wander about the streets at night; if you visit the theatres, or frequent gaming houses. Thus spake Bagawa. The excellent one having stated this, the teacher further said:

The friend who takes away your property, or who abounds in profession, or who is a sycophant, or a spendthrift,

These four the wise man does not regard to be friends, but removes from them as he would from a path beset with eminent dangers.

Gahapati, by these four marks the faithful friend may be known: He assists in time of need; he is a friend in adversity as well as in prosperity: he gives judicious advice; and manifests affection towards you.

Gahapati, the friend who assists in time of need may be known by these four marks: He guards you when you are carelessly exposed, watches over your property when it is in danger; aids in the hour of peril; and affords two-fold help in the time of need.

In four ways the friend faithful in adversity as well as in prosperity may be known: He keeps your secrets, does not divulge your affairs, stands by you in the hour of difficulty, and is willing to sacrifice his life for your welfare.

The faithful friend who gives judicious advice may be known in four ways: He restrains you from vice, and encourages you in virtue; imparts instruction, and points out the way to heaven.

The true friend who manifests affection towards you may be known by these four marks: He does not rejoice when his friend suffers privations, but rejoices in his prosperity; he repels slanders uttered against him, and joins in celebrating his virtues. Thus Bagawa spoke. The Excellent one having declared this the teacher further said:

He is a friend who renders assistance, who is faithful in prosperity and in adversity, who gives judicious advice, and shews kindness of feeling.

The wise man, knowing them to be his friends cleaves constantly to them, as the child clings to his mother.

The virtuous wise man shines as a brightly resplendent light; if he partake of the wealth of others, it is as the bee (who gathers honey without injuring the beauty or fragrance of the flower): and if he accumulate wealth it is as the white ant (by unremitted exertions and minute increments,) builds up its nest: and thus he is able to provide for his family.

The property he accumulates he divides into four portions: certainly with one portion he will cement friendships; one he will appropriate to his own sustenance; one portion he will apply to the conducting his business, and the other portion he will treasure up against a time of adversity.

How, Gahapati, does the disciple of holy sages carefully guard the six sides. The six sides are the following: His parents constitute the east side, his teachers the south, his wife and children the west, his friends and relatives the north, his slaves and dependents constitute the nadir, and Samanas and Bramins are the zenith.

Gahapati, the son should minister to his parents, who constitute the east quarter, in five ways: he should say, I

will sustain them in old age who supported me in youth: The family duties incumbent on them I will perform: I will guard their possessions, I will watch over their property, and when they die I will perform their funeral solemnities. In these five modes, Gahapati, the parents, forming the east quarter, are to be ministered to. The parents also in five modes shew their affection to their son: They restrain him from vice, and train him in virtue; they cause him to be instructed in arts and sciences; provide him with a suitable wife, and at a proper season, endow him with an inheritance. Thus the east quarter is preserved in peace and free from danger.

In five respects, Gahapati, the pupil should minister to his teacher, who is as the south quarter: He should rise up in his presence; wait upon him; listen to all that he says with respectful attention; perform the duties necessary for his personal comfort; and carefully attend to his instruction. In these five respects the pupil should minister to his teacher. And in five things the teacher shews his affection to his pupil: He trains him in virtue and good manners; carefully instructs him; imparts unto him a knowledge of the sciences and wisdom of the ancients; speaks well of him to friends and relations, and guards him from danger. In these five modes the teacher shews his affection to his pupil, and thus the south quarter is preserved in peace and free from danger.

In these five respects, Gahapati, the husband should minister to his wife, who is as the west quarter: He should treat her with respectful attention; his language to her should be courteous and affectionate; he should not illicitly consort with other women; should cause her to be honoured by others, and furnish her with suitable ornaments and apparel. In these five modes the husband should minister to his wife who is as the west quarter. And in five respects the wife should shew her affection towards her husband: she should affectionately attend to his personal wants; superintend his household; preserve her chastity inviolate; be careful of her husband's property; and shew diligence and activity in all she has to do. In these five things the wife should shew her affection to her husband. Thus the west quarter will be preserved in peace and free from danger.

In these five respects, Gahapati, the honorable man ministers to his friends and relatives who are as the north

quarter: By presenting gifts, by courteous language, by promoting their interests, by treating them as his equals, and by sharing with them his prosperity. In these five modes he ministers to his friends and relatives, who are as the north quarter. And in five respects his friends and relations should shew their attachment to him. They should watch over him when he has negligently exposed himself; guard his property when he is careless; assist him in difficulties; stand by him, and help to provide for his family. In these five modes friends and relatives should manifest their attachment to him, and thus the north quarter is preserved in peace and free from danger.

In five things, Gahapati, the master should minister to the wants of his slaves and dependents, who are as the nadir: He assigns them labor suitable to their strength; provides for their comfortable support; he attends to them in sickness; causes them to partake of any extraordinary delicacy he may obtain, and makes them occasional presents. In these five modes the master ministers to his servants, who are as the nadir. And in five modes the slaves and dependents manifest their attachment to their master: they rise before him in the morning, and retire later to rest; they do not purloin his property, do their work cheerfully and actively, and are respectful in their behaviour towards him. In these five respects the slaves and dependents should manifest their attachment to their master, and thus the nadir is preserved in peace and free from danger.

In five respects Gahapati, the honorable man should minister to Samanas and Bramins who are as the zenith: by respectful affection manifested in his actions, in his words and in his thoughts; by allowing them constant access to him, and by supplying their temporal wants. In these five modes, Gahapati, he ministers to Samanas and Bramins who are as the zenith. And in five modes the Samanas and Bramins should manifest their kind feelings towards him: They should dissuade him from vice; excite him to virtuous acts, being desirous of promoting the welfare of all; they should instruct him in the things he had not previously learned; confirm him in the truths he had received, and point out to him the way to heaven. In these five modes Samanas and Bramins should manifest their kind feelings towards him, and thus the zenith is preserved tranquil and free from danger. Thus spoke Bagawa. The excellent one having declared these things the teacher further added:

The mother and father are the east quarter; the teacher is the south; the children and wife are the west; friends and relatives the north.

Slaves and dependents are the nadir, Samanas and Bramins the zenith. He who worships these six will be competent to the duties of a householder.

The wise, virtuous, prudent, intelligent, teachable, docile man will become eminent.

The persevering diligent man, unshaken in adversity, and of inflexible determination, will become eminent.

The well-informed, friendly disposed, prudent speaking, generous minded, self-controlled man, calm and self-possessed, will become eminent.

In this world, generosity, mildness of speech, public spirit, and courteous behaviour, are worthy of respect under all circumstances, and will be valuable in all places.

If these be not possessed, the mother will receive neither honor nor support from the son; neither will the father receive respect or honor.

The wise man who carefully cultivates these will obtain both prosperity and honor.

When Bagawa has thus spoken, Singálo said, Excellent, Venerable Sir, most excellent. It is comparable to placing erect that which has been overturned; to the displaying that to view which has been previously hidden; to the directing a wanderer into the right path; to bringing a brightly shining lamp into a dark place thus rendering objects visible. Even thus Bagawa, in various modes, made known his doctrine. I take refuge in Bagawa, in his doctrines, and in his priesthood. Receive me, Bagawa as a disciple. From this day to the end of my life I take my refuge in Bagawa.

ON COLORING MATTER DISCOVERED IN THE HUSK OF THE COCOA-NUT.

BY DR. R. GYGAX.

(*Read February 6, 1847.*)

During some trifling experiments on the properties of the Cocoa-nut husk, which I recently carried on, I found that on treating this substance with a solution of about equal portions of lime and salt and boiling it in the liquid, a brilliant red color was produced, which I afterwards ascertained was in combination with an acid and a fatty substance of peculiar properties, but which I have as yet had no opportunity of analysing. To the present time I have confined my examination to the coloring matter only, and these are of so forcible a character in their results, that I do not hesitate to declare, that the color produced from the cocoa-nut husk may be well applied to the purpose of dyeing delicate fabrics such as silk or cotton. I have already said that the coir fibre was treated in a boiling solution of lime and salt. When recently made it is of a carmine red but after remaining a time it assumes a dark orange-red appearance, similar to the decoction of Brazil wood, and it deposits a dark violet powder which appear to be one of its coloring principles.

Both the solution and the precipitate were exposed to light and air for eight days, but no effect was perceptible on either of them.

Water and alcohol, both cold and boiling, combine readily with the orange-red solution, but not so with the carmine precipitate.

From the above experiment it appears to me that coir fibre contains a perfectly new alkaloid, a new fatty substance which I have called Cocotine, and two perfectly distinct coloring principles, apparently similar in their nature to the Purpurine and Alizarine of the Rubia Tinctorium or Madder. As yet I have not been fortunate enough to discover the true dissolvent for the above coloring matters, nor have I been able to separate the fatty substance or Cocotine from them, a process which it will be necessary to accomplish before we can avail ourselves of them as dyeing materials for delicate fabrics. But my experiments are of such a recent

date that I have not been able to carry them on to any great extent. I shall not fail however to prosecute my researches until the difficulties be overcome.

I will now add to this an enumeration of the various tests employed by me in the above experiment.

<i>Test employed.</i>	<i>Color imparted to the Solution.</i>		<i>Precipitate.</i>
Acetic Acid	Yellow	...	None.
Phosphorous Acid	do.	...	Yellow.
Sulphuric—do.	do.	...	do.
Muriatic —do.	do.	...	Orange.
Nitric —do.	do.	...	do.
Protochloride of Tin and Platina	do.	...	Red.
Bichloride of Gold	do.	...	Orange.
Sulphydro-Vinic Acid	do.	...	do.
Molybdic Acid	do.	...	Red.
Nitrate of Ammonia	do.	...	Pale Yellow.
Nitrate of Nickel	do.	...	do.
Chloride of Cobalt	do.	...	Brown.
Proto-Sulphate of Iron ...	Pale	...	Dark Brown.
Sulphate of Copper	do.	...	do.
Oxalate of Ammonia	Orange	...	Red.
Sulph-hydrate of Ammonia	do.	...	do.
Persulph hydrate of—do. ...	do.	...	do.
Chlorhydrate of —do.	Pink	...	None.
Carbonate of —do.	Yellow	...	Red.
Caustic —do.	do.	...	do.

All the acids employed were in a very diluted state as when concentrated they would have destroyed the coloring matter.

The precipitate when heated emits violet vapours; burns to a fine coal, and finally to a grey ash in rather abundant quantity. These appear to contain amongst other matters Potash, Soda, and Iron.

APPENDIX.

PROCEEDINGS OF THE SECOND ANNIVERSARY MEETING OF THE
ASIATIC SOCIETY OF CEYLON, HELD FEBRUARY 26, 1847.

H. C. SELBY, ESQ. IN THE CHAIR.

Resolved.—That G. Ackland, Esq., G. Stewart, Esq., R. B. Tytler, Esq., R. Dawson, Esq. and F. Willisford, Esq. M. D. be admitted Members of this Society.

Resolved.—That the sixth Rule of the Society be thus amended "That the affairs of the Society shall be managed by a Committee of at least five Members in addition to Office Bearers &c."

Resolved.—That the Secretary be requested to place the Journals of the Royal Asiatic Society lately received, in the hands of the Binder.

Resolved.—That the second number of the Journal of this Society be printed, and that the Secretary be directed to make application to Government to have it printed gratuitously as before.

James Edmond Middleton, Esq. and J. Scott, Esq. M. D. were proposed as Members.

The Secretary then read the Report of the Committee of management for the past year.

Report of the Committee of Management for 1847.

At the close of another year of the Society, your Committee have again to report most favorably of its progress and prospects.

There appears to be a growing interest in its objects, and an increasing confidence in its stability and usefulness: so that, but for the salutary caution which the history of former literary Societies in the Island is calculated to inspire, the Society might now already be considered to have taken its place as a permanent institution.

During the last twelve months the Society has been deprived of several valuable Members, and in the present condition of the Colony the loss of important assistance by the removal of individuals to England must from time to time be expected. It is matter of congratulation, however, to your Committee to be able simultaneously with the losses which have been sustained, to refer to the recent accession of new Members of great promise; and they hope that as the operations of the Society become known, its power and influence will materially extend.

In order to give greater publicity to the operations of the Society, and to rally a greater number of supporters around it, your

Committee has distributed a number of copies of your Journal throughout the Island. Copies have also been forwarded to the Parent Society, and the Branch Societies of Bombay and Madras, and to the Asiatic Society of Bengal.

Your Committee are of opinion that the monthly evening meetings are calculated to extend the influence and promote the usefulness of the Society, and that they may be looked upon as the ground work of much practical good, serving as they do to keep alive a spirit of enquiry and zeal amongst the members.

The Catalogue of Books belonging to the Society which is laid on the table will shew the progress made towards the formation of a Library, and in the *Museum* will be found a small, but not uninteresting, collection of objects of Natural History, as also the commencement of a cabinet of minerals, and a cabinet of coins. To these it is hoped the Society will soon be enabled to add some samples of native manufactures relative to which enquiries are being instituted, as well as of models or drawings of native implements, with a view to shew, not merely the actual state and condition of such, which would however in itself be interesting, but also to promote their improvement, and by comparing them with those in use elsewhere, contribute to the advancement of the native population in the means and appliances of social life.

Your Committee anticipate from the liberality of the Government some aid of great consequence to the Society in the prosecution of its objects.

The labours of Dr. Gyax, in reference to the Tin ore to which he has directed attention, and which is stated to be abundant in the Saffragam districts, cannot indeed, it is to be feared, be brought to an early or successful termination without such assistance, the difficulties and expenses of travelling to the districts where the ore is situated, and exploring them, being so considerable; and it is well known that in his experiments and otherwise, the want of proper instruments have been sensibly felt.

It would undoubtedly be a matter of great regret were the enquiries which are now in course of being made by the Society, and which promise to be of so much value, postponed or rendered futile, on account of its present limited means. In investigations on the arts, talent and enterprize alone will not suffice, we must have the means of rendering them efficient; and it is plain that unless the labourer is supplied with the requisite power in a physical sense, as well as the requisite skill, his labour being made greater, is in danger of being wholly thrown away.

Amongst the transactions of the past year your Committee cannot help considering the appointment of a Statistical Committee as an event which promises many practical and interesting results. Sufficient time has not yet elapsed to enable the Committee to accomplish any portion of their intended labours.

From the known zeal and activity of the Members however, we may look forward with interest to the fruits of their enquiries.

To the Report of the Meteorological Committee which has been handed to us, we have much pleasure in calling your attention, containing as it does many interesting remarks and suggestions.

The Treasurer's Statement of accounts is satisfactory, but as there is much to be accomplished much is required—and not least, the hearty co-operation of all in maintaining the Society in full operation.

The receipts during the past year have been £ 49 5 0
and the expenditure has amounted to £ 45 3 5½

leaving a balance in the hands of the Treasurer of £ 8 19 11½
the balance from the preceding year having been . . £ 4 18 5

From the funds of the Society a sum of £ 10 has been placed at the disposal of the Meteorological Committee for the purchase of Instruments : £ 20 have also been appropriated to the purchase of books for the Library of the Society.

In conclusion, your Committee would urge their hearty co-operation of all friendly to the objects of the Society, and in the words of a former Report, they still trust they may anticipate for the Ceylon Branch of the Royal Asiatic Society, a long course of prosperity and usefulness, and that it will be instrumental in adding to the stores of knowledge which are now being daily acquired respecting Ceylon and other parts of Asia, and conducing to the developement of the resources of this Island.

Resolved—That the Report now read, be received and adopted.

J. Capper, Esq. Secretary of the Meteorological Committee then read the Report of that Committee, as follows :

Report of the Meteorological Committee.

The present period being the close of the second year of the Society's existence, and also terminating the first year of this Committee's appointment, it is necessary that they should place before the Society some record of their proceedings.

It could be wished that there had been more to report than is the case, still your Committee, despite the present meagre fruits of their first labors, will look forward to another twelve months in the confident hope that something more practical and useful will be the result of their enquiries.

Your Committee cannot but feel it to be matter of deep regret that so little has hitherto been done to observe, and so much less to record the phenomena of the atmosphere, in a locality which viewed in reference to the great geographical features of the terraqueous globe, is so highly interesting as the southern coast of Ceylon.

From causes not yet discovered, all the great Continents as they stretch towards the south, tend to a point, and these, South America, Africa and Hindostan (of which the southern maritime province of Ceylon may be regarded as the termination) stretch their points into the open sea, without any islands opposite or near to them: they seem indeed to be indicated by nature herself as observatories. But of the three, Ceylon presents the greatest advantages for observations on the weather, for in the infant state in which meteorological science exists at present it is above all things desirable that the phenomena should present themselves for observation in the simplest forms in which they ever occur. Now with regard to the maritime provinces of Ceylon the land and the latitude are both so low, that in few regions of the world are the phenomena of meteorology presented with greater regularity and simplicity than at Colombo. In fact your Committee may assert, that at no moment in the course of the year is the temperature ever found in the shade at the distance even of 10 degrees from the annual mean, nor does the average mean of the coldest, when compared with the hottest month, usually give a difference of more than 3 degrees—add to this the prevalence of a steady wind blowing in one direction during six months out of every twelve, and it will be admitted that the problems of meteorology ought to be expected to present themselves here in circumstances admitting of comparatively easy and correct analysis.

The first step taken by your Committee was to ascertain what meteorological observations were already being made in the island by other parties, with a view to secure if possible, their co-operation. The result of this has been the information that observations are carefully made both at Batticotta and at Trincomalie. Copies of some of these are in the possession of your Committee, but as yet too trifling in extent to call for more than this brief notice of them. At Kandy and Colombo there does not appear to be any thing approaching the nature of meteorological diaries in existence at the present day, though it is hoped that such will be shortly commenced.

A sum of ten pounds having been voted to your Committee for the purchase of a set of meteorological instruments, application was made to the Honorary Secretary of the parent Society in London, and by this time the necessary apparatus would have reached us had not an accident occurred to the list sent home, by which a delay of several months has arisen.

The Secretary of the Agricultural Society in Kandy has kindly offered to keep any register of atmospheric phenomena which we may desire, these however, must necessarily be of a limited nature looking to the extent of means at our disposal. These means your Committee, in conclusion, trust may become more extended during ensuing years so as to enlarge the field of their labors, impressed as they are with the importance of their enquiries.

Resolved—That the thanks of the Meeting be given to the Officers of the Society for their services during the past year, and that the following gentlemen be the Officers for the ensuing year. viz.

Patron.—His Excellency the Governor.

Vice-Patrons.—The Hon. Sir A. Oliphant, *Chief Justice*.

The Right Rev. The Bishop of Colombo.

President.—The Hon. Sir James Emerson Tennent.

Vice-Presidents.—The Hon. Mr. Justice Stark.

Treasurer and Librarian.—J. Capper, Esq.

Secretary.—The Rev. D. J. Gogerly.

Committee.

The Rev. J. G. Macvicar, D. D.	J. Davy, Esq. M. D.
J. Thwaites, Esq. M. D.	The Rev. A. Kessen, B. A.
The Rev. J. D. Palm.	F. Willisford, Esq. M. D.
With power to add to their numbers.	

Members.

Lord Viscount Torrington	A. Grace, Esq.
Sir J. Emerson Tennent	J. Smith, Esq.
The Lord Bishop of Colombo	H. C. Selby, Esq.
The Rev. D. J. Gogerly	Geo. Ackland, Esq.
The Rev. J. D. Palm	Dr. Willisford
J. Braybrooke, Esq.	Robt. Dawson, Esq.
J. Dalziel, Esq.	Geo. Steuart, Esq.
W. Green, Esq.	H. Bessell, Esq.
S. Lister, Esq.	J. Armitage, Esq.
The Rev. J. G. Macvicar	Rev. A. Kessen
Hon. Mr. Justice Stark	J. B. Nelson, Esq.
Robert Templeton, Esq.	R. B. Tytler, Esq. Kandy
Rev. R. S. Hardy	R. Murdoch, Esq. do.
J. G. Davy, Esq. M. D.	Dr. Gardner, do.
J. Capper, Esq.	J. N. Mooyaart, Esq. Galle

The Treasurer proceeded to lay before the meeting a statement of the Finances of the Society from which it appeared that there remained in his hands a balance of £8 19 11½.

Dr. ——— The Asiatic Society of Ceylon in Account with the Treasurer to 26th February 1847. ——— Cr.

£	s.	d.	£	s.	d.		
To paid Peon his salary from March to January 11 months @ 6s. per month	3	6	0	By Balance of Cash received from the Rev. A. Kessen	4	18	5
" paid for collecting	0	11	0	By Amount of 4 Donations this year	6	1	0
" paid Bookbinder binding books &c.	4	7	6	By Amount of 12 Entrance fees	6	6	0
" paid postages on letters and Calcutta Star during the year	1	11	5	By Amount of 33 Subscribers	34	13	0
" paid charges at Galle on 2 parcels from Calcutta	0	2	0	By Sale of 14 Copies of the Journal No. 1. at 2s. 6d.	2	5	0
" paid hire of parcels of books from Galle	0	4	2				
" paid for Bill on England to Rev. D. J. Gogerly September 14	10	0	0				
" paid Order on De Zilva, Galle, for Books	4	16	0				
" paid remittance to Calcutta Star	5	14	0				
" paid for Books from England	10	0	0				
" paid for an Almrah £3 15 0, Glass 11s 3d.	4	6	3				
" paid retanning Chairs	0	3	0				
" paid Coolies sundry Jobs	0	2	0				
" paid for a Broom	0	0	1½				
" Balance	8	19	11½				
£—	54	3	5	£—	54	3	5

1847 February 26, Balance brought forward £ 8 19 11½
Colombo, 26th February 1847.

JOHN CAPPER,
Treasurer.

The Librarian then read a list of works presented to and purchased by the Society during the past year.

List of Books and pamphlets purchased for the Ceylon Branch Royal Asiatic Society during 1846.

British India, Mills History of	Vol. 8
Christi Sangita, Mills	" 1
Ceylon, History of by Percival	" 1
do. View of, by A. Bartolacci	" 1
do. Description of, by Cordiner	" 2
do. Account of, by Davy	" 1
do. Eleven years in, by Major Forbes	" 2
Cingalese Poems	" 1
Colebrook's Essays	" 2
Geological Society, Journal of, No. 8.	
Meteorological Society, Trans. of	" 1
Rajatarangini, The	" 1
Sankya Karika	" 1
Statistical Society, Journal of 1. No.	

List of Books and Pamphlets presented to the Ceylon Branch of the Royal Asiatic Society during 1846.

Bible, The Holy, in Cingalese	Vol. 1
Cinnamon trade of Ceylon, Pamphlet by J. Capper—Presented by the Author	" 1
Doctrine of Jehovah, Pamphlet by Rev. J. Wilson, D. D.	" 1
Royal Asiatic Society's Journals from No. 1 to 16—Presented by the Society	
Turnour's Epitome of History of Ceylon, translated into Tamul by S. C. Chitty—by the Translator	" 1
Tamul Flora —do.—do. by the Author ...	" 1
Turnour's Mahawanso	" 1
History of Japan—Presented by Dr. Gygas	" 2
History of Ceylon, by W. Knighton—Presented by the Author.	

Catalogue of Books in the Library of the Asiatic Society.

Asiatic Researches 1832 to 1844	Vols. 9
Atmospheric Railway, Pamphlet	" 1
Bible, The Holy, in Singhalese	" 1
British India, Mills History of	" 8
Colonial Magazine, Simmond's	" 6

Calcutta Review from No. 1 upwards	
Ceylon Gazetteer	Vol. 1
Ceylon Magazine	" 1
Christi Sangita, Mills	" 1
Ceylon, History of by Percival	" 1
Ceylon, History of by Knighton	" 1
Ceylon, Almanacs for 1818 & 1821	" 2
Ceylon, View of by A. Bartollacci	" 1
Ceylon, Description of by Cordiner	" 2
Ceylon, Account of by Davy	" 1
Ceylon, Eleven years in, by Major Forbes	" 2
Cingalese Poems	" 1
Colebrooke's Essays	" 2
Cinnamon Trade of Ceylon, Pamphlet	
Dissertation on the Characters and sound of the Chinese Language	" 1
do.—on the Language, Literature and Manners of the Eastern Nations.....	" 1
do.—and Enquiries connected with Madras Bombay, Pamphlet	" 1
Doctrine of Jehovah, Pamphlet by Rev. J. Wilson D. D.	" 1
Geological Society Journal of No. 8.	
Hindustani Grammar by Shakespear	" 1
do.—do. by G. Hedley	" 1
Journal of Ceylon Branch of the Royal Asiatic Society No. 1.	
do. of Asiatic Society of Bengal	" 19
do. of Bombay Branch of R. A. Society from No. 1.	
do. of Medical Science of India	
do. of Royal Asiatic Society	" 1
Life of Pythagoras	" 1
Lanka Nidhana	" 4
Malabar and English Dictionary	" 1
Meteorological Society, Trans. of	" 1
Mills History of British India	" 8
Penal Code, by Indian Law Commissioners	" 1
Pennent's Hindustan	" 1
Persian and Arabic Dictionary, Richardson's	" 1
Pali Grammar by Clough	" 1
Pythagoras, Life of	" 1
Poems Cingalese	" 1
Report on Egypt and Candia J. Brownrigg	" 1
Rottler's Tamul and English Dictionary	" 1

Royal Asiatic Society's Rules	Vol. 1
do.—do.—List of Members	„ 1
Royal Asiatic Society's Annual Proceedings.....	„ 1
do.—do.—Journals from No. 1 to 16	„ 1
Rajatarangini, The	„ 1
Sankya Karika	„ 1
Statistical Society, Journal of, one No.	„ 1
Turnour's Epitome of History of Ceylon, translated into Tamul by S. C. Chitty	„ 1
Tamul Flora	do.—do.—..... „ 1
The Friend	„ 5
Vie des Souverains des Indes	„ 1
Vocabulary of Persian Language	„ 1
The Mahawanso by The Hon. G. Turnour, Esq.	„ 1
History of Japan by Kempfer	„ 2

LAWS OF THE ASIATIC SOCIETY OF CEYLON.

1.—The Asiatic Society of Ceylon is instituted for the investigation of the History, Literature, Religion, Arts and Natural History of Ceylon.

2.—The Society shall consist of Resident Honorary and Corresponding Members.

3.—Members residing in any part of Ceylon shall be considered Resident.

4.—Persons who may contribute to the objects of the Society in a distinguished manner are to be eligible as Honorary Members.

5.—Persons not resident in Colombo may upon special grounds and with the recommendation of the Committee be elected Corresponding Members.

6.—Honorary and corresponding Members are to be admitted to all the privileges of the Society but are not to vote at its Meetings, or be elected to any of its offices, or take part in its Private Business.

7.—All Members whether Resident, Honorary or Corresponding shall be elected by Ballot at a General Meeting: it is required that the names be forwarded to the Secretary fully two weeks previous to their proposal, in order that he may give notice of the same to the Members of the Society.

8.—No Candidate shall be elected unless he has in his favor three-fourths of the Members voting.

9.—The Office Bearers of the Society shall consist of a President, Vice President, a Secretary, a Treasurer and Librarian, who together with a Committee of not less than five Members shall have the direction of the affairs of the Society, subject to the Rules and Regulations passed at General Meetings.

10.—The Office Bearers and Committee shall be elected annually at the Anniversary Meeting.

11.—Three shall form a quorum of the Committee, and five of a General Meeting.

12.—The Functions of the Office Bearers shall be as follows:

1.—The President shall preside at the meetings of the Society, and of the Committee, keep order, state and put questions, and cause the laws of the Society to be enforced.

2.—The Vice President shall in the absence of the President exercise all the functions of his office.

3.—The Secretary shall arrange and attend the meetings of the Society and of the Committee, and record their proceedings, and shall exercise a General Superintendence under the authority of the Committee.

4.—The Treasurer shall receive and pay out all monies on behalf of the Society, keep an account thereof and submit a statement of the pecuniary affairs of the Society to the Anniversary Meeting.

5.—The Librarian will take charge of the Library, keeping a list of the Books, giving them out to Members in the manner directed by the Committee, and seeing that they are returned in proper time and in good condition.

13.—Each Resident Member shall pay to the Funds of the Society on admission a fee of ten shillings and six pence, and an annual contribution of one pound and one shilling.

14.—Honorary and Corresponding Members shall be admitted without paying any entrance Fee or annual subscription.

15.—The General Meetings of the Society shall be held in the months of February, May, August and November, and at such other times as may be resolved on and duly notified to Members by the Secretary.

16.—The course of business at the General Meetings shall be as follows :

- 1.—The minutes of the preceding meeting shall be read and signed by the president, or whoever may in his absence occupy the chair.
- 2.—Any specific or particular business which the Committee may have appointed for the consideration of the meeting shall be proceeded with.
- 3.—Candidates proposed and seconded shall be ballotted for.
- 4.—Donations shall be laid before the meeting.
- 5.—Papers and Communications shall be read and discussed.

17.—Committee Meetings shall be held once a month at convenient times.

18.—There shall be monthly evening meetings held for discussing Papers read at General Meetings, and for promoting the general objects of the Society.

19.—Communications and papers read may be printed at the expense of the Society under the title of the Journal of the Asiatic Society of Ceylon, but not until the Meeting next following that on which they were read, when it shall be decided by vote whether they be so printed or be kept amongst the manuscript records of the Society, or be returned to the Author if he so desire it.

20.—That every Resident Member shall be entitled to receive two copies of the Society's Journal, and every Honorary or Corresponding Member receive one copy, the remainder to be sold or otherwise distributed.

21.—A special Meeting may be called at any time by the General Committee, or by the Secretary on the requisition of five Members of the Society, due notice being given by the Secretary of the time and object of the meeting.

22.—Sub Committees or Committees of enquiry may be formed for any specific object or research, but these must be named at a General Meeting.

23.—An Anniversary Meeting shall be held for the purpose of electing new Office Bearers and Committees, to receive the various reports of Committees for the past year, and to receive and pass the Treasurer's accounts.

JOURNAL
OF THE
CEYLON BRANCH
OF THE
ROYAL ASIATIC SOCIETY.

1847—1848.

COLOMBO:

REPRINTED BY F. FONSEKA, CHATHAM STREET, FORT.

1870.

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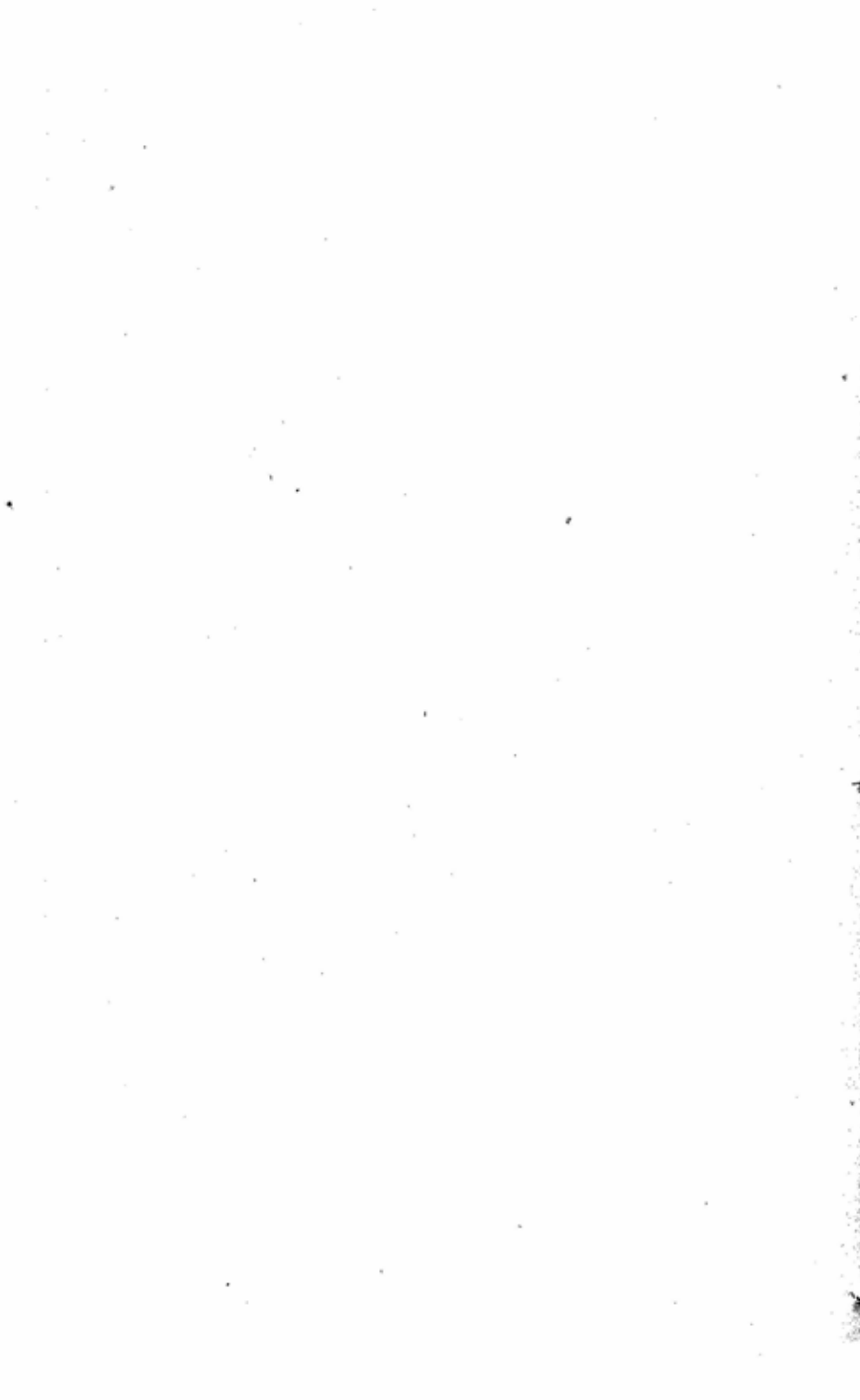
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ROYAL ASIATIC SOCIETY.

Patron.

HIS EXCELLENCY THE GOVERNOR.

Vice-Patrons.

The Hon. Sir ANTHONY OLIPHANT, KT., *Chief Justice of Ceylon.*
The Right Rev. JAMES CHAPMAN, D. D., *Bishop of Colombo.*

President.

The Hon. Sir J. EMERSON TENNENT, K. C. S., *Colonial Secretary.*

Vice-President.

The Hon. Mr. JUSTICE STARK.

Committee of Management.

The Rev. J. G. MACVICAR, D. D.	J. DAVY, Esq., M. D.
The Rev. A. KESSEN, B. A.	H. C. SELBY, Esq.
The Rev. J. D. PALM.	F. WILLISFORD, Esq., M. D.

Treasurer.

JOHN CAPPER, Esq.

Secretary.

The Rev. A. KESSEN, B. A.



JOURNAL

OF THE

ASIATIC SOCIETY OF CEYLON.

No. 3.—*From May, 1847 to April, 1848.*



On the Mineralogy of Ceylon.—By Dr. RUDOLPH GYGAX.
(*Read May 22nd, 1847.*)

I HAVE on several occasions attempted to form a descriptive Catalogue of the Minerals of Ceylon, but on each attempt met with so many discouraging difficulties, that I had abandoned the idea, until recently persuaded to return to the subject.

The difficulties alluded to consisted chiefly in the want of means of obtaining information relative to the various specimens I have met with. Many descriptions have come into my possession at various times; but of their proper locality, geological position, description of rock in which found, rarity or abundance, I have been able to obtain but scanty information.

Nevertheless, I conceive, that something should be attempted, even if only as a precursor to more fortunate labors, and I accordingly prepared a list of such Minerals as I have encountered since my arrival in the Island. It may afford some satisfaction at having even this rough document, although I must confess that it will but poorly illustrate this branch of the Natural History of Ceylon.

I purpose giving a short description of each mineral, distinguishing such as I found myself from those found by gentlemen in the interior who have presented them to me; shewing their geological situation, their crystalline forms, &c., except in the cases of such as are found in all parts of the world, and consequently very well known, such as Rock-crys-

tal, Calcespar, &c., of which I shall only offer a few remarks on any peculiarities they may possess.

I shall enter more in detail respecting such Minerals as are sparingly found in other countries, as for instance the Chrichtonite hitherto only found in very few and minute Crystals in Dauphiny.

A more careful and minute description, with analysis, would be necessary for such doubtful or new Minerals as the Molybdate of Iron, the Ceylon Cerer and Tantal Ores.

The following Catalogue of Minerals is divided into three parts:—firstly, such as I have myself found in my travels through several districts of the Island: secondly, those presented to me by friends; and thirdly, those I have purchased from native dealers, and respecting which I cannot speak with so much certainty.

PART I.

- 1 Rock-Crystal . . . Abundant.
- 2 Iron Quartz . . . Saffragam.
- 3 Common Quartz . . Abundant.
- 4 Amethyst Galle Buck, Caltura.
- 5 Garnet Abundant.
- 6 Cinnamon Stone . . Belligam.
- 7 Harmatome St. Lucia.
- 8 Hornblende Abundant.
- 9 Hyperstene Do.
- 10 Common Corundum . Badulla.
- 11 Ruby Do. and Saffragam.
- 12 Chrysoberyl Ratganga, North Saffragam.
- 13 Pleonast Badulla.
- 14 Zircon Wallawie ganga, Saffragam.
- 15 Mica Abundant.

16	Adular.	Patna Hills, North-East.
17	Common Feldspar . .	Abundant.
18	Green Feldspar . .	Kandy.
19	Albit	Melly Matté.
20	Chlorite	Kandy.
21	Pinit	Patna Hills.
22	Black Tourmaline .	Nuwera-Ellia.
23	Calcspar	Abundant.
24	Bitterspar	Do.
25	Apatite	Galle Buck.
26	Fluorspar	Do.
27	Chriastolite	Mount Lavinia.
28	Iron Pyrite	Peradenia.
29	Magnitic Ironpyrite .	Do. Rajawelle.
30	Brown Iron Ore . .	Abundant.
31	Spath Iron Ore . .	Galle Buck.
32	Manganese	Saffragam.
33	Molybdenglance . .	Abundant.
34	Tin Ore	Saffragam.
35	Arseniate of Nickel .	Do.
36	Plumbago	Morowa Corle.
37	Epistilcit	St. Lucia.

II.

1	Gadolinite	Saffragam.
2	Ironglare	Deltotte.
3	Magnetic Iron Ore .	Do.
4	Wolfram	Saffragam.
5	Chrichtonite	Do.
6	Ilmenite	Do.
7	Pyrochlor	Do.
8	Pitaniferous Iron Ore.	Do.
9	Binnerite.	Do.

III.

- | | |
|----------------------|-----------------------|
| 1 Rose Quartz. | 15 Yellow Tourmaline. |
| 2 Hyalith. | 16 Nitre. |
| 3 Sievrite. | 17 Chrome Iron Ore. |
| 4 Epidote. | 18 Anatas. |
| 5 Tremolite. | 19 Rutil. |
| 6 Cyanite. | 20 Sphene. |
| 7 Topaz. | 21 Cerite. |
| 8 Oriental Topaz. | 22 Allanite. |
| 9 Sapphire. | 23 Tantalite.. |
| 10 Tolith. | 24 Tahlemite |
| 11 Emerald. | 25 Sulphur. |
| 12 Beryll. | 26 Anthracite. |
| 13 Euclas. | 27 Spinnel. |
| 14 Green Tourmaline. | |

In addition to the above, there may be perhaps ten or twelve other Minerals not yet properly defined.

The lists which I have been thus far able to furnish prove that a full and faithful Catalogue of all the Minerals of Ceylon cannot as yet be given: the difficulty of the task lies in the almost impossibility of procuring correct information as to the locality and position of many minerals; for it must not be supposed that they have their origin in the district in which they may be bought.

As an instance of the truth of what I state, I may remark that in Saffragam previous to the Festival of Paraharra, all the rubbishing stones in Colombo and Galle are bought up and sent off to Ratnapoora for sale, and they are mostly disposed of there as though just found in the mountains of that district.

If we are not able to buy a Brazilian Topaz, a Khorasan Turquoise, or a Capellan Garnett in Colombo, we may de-

pend on buying it at Ratnapoora from the searchers for precious stones!

*An account of the Dutch Church in Ceylon, collected from the Local Records, deposited in the Wolfendahl Church, Colombo. By the REV. J. D. PALM.
(Read May 22nd, and July 1847.)*

PART II.

I wish it were in my power to trace the History of the Dutch Church in Ceylon, from its commencement. But the local records which have supplied the information in this paper do not date earlier than 1659, twenty years after the Dutch settlement. During that interval Ecclesiastical matters appear to have assumed a sufficiently organized form. At Jaffna, Colombo, and Galle, a Consistory was established, Dutch schools were in operation, and ministers were located, who not only attended to the fixed congregation in the town, but also gave religious instruction, by means of interpretation, to adult Singhalese and Malabars, at the native village schools. It appears from the correspondence preserved among the records, that one or more ministers and krankbezoekers always accompanied the Dutch fleet in their expeditions, and that as soon as a place was conquered, a minister was stationed to preach to the Military and the Company's servants of the settlement, but no less to endeavour, in obedience to certain official instructions to the clergy, to propagate Christianity among the aborigines, in order, as one of the Classes expresses it, that God may make instrumental the conquests of Netherlands' arms to the extension of his name and kingdom among benighted nations.

The collection of letters from the year 1660 to 1777 is

very large, consisting of local correspondence between the churches of Colombo, Galle, Trincomalie, Jaffna and Manaar ; letters from and to Batavia, Malacca, Negapatam and Cochin ; and the annual official letters to the East India Company, and the four corresponding Classes in Holland, together with the replies and instructions of the latter. But the amount of information that may be interesting at the present day is not so great as would at first appear. A great deal was written backwards and forwards about individual clergymen, their choice, appointment, qualifications and destiny ; their arrival, adventures, location, removal and departure ; their age, sickness, infirmity or death ; slight misunderstandings about charges in their appointments ; recommendations and testimonials on their arrival and departure either home or to a new station. The classical letters contain lengthy assurances of interest and co-operation, kind and christian encouragement, and detailed accounts of home Churches, of proceedings of the classes, and of the state of the Fatherland, its diplomatic and warlike operations with the Kingdoms of Europe, all which was of course interesting to the colonists to know. Many of the consistory's letters to the high authorities are urgent applications for more clergymen, either to fill up vacancies or to meet the increasing demand.

The oldest letter with which we begin, is from the Galle to the Colombo Consistory, dated June 1659. Previous to this the Ceylon clergy had not been in the habit of sending to Holland annual Ecclesiastical Reports of their operations. The classis of Amsterdam wished that a direct and regular correspondence be opened and kept up between the Church in Ceylon and themselves, that thereby the Colonial Church may remain in a desired connexion with the Parent Church. The classis wrote to this effect, complaining that all they knew of

late about Ceylon was only indirectly from Batavia. This letter was circulated among the Ceylon Consistories, and as it was considered unsatisfactory that each individual Consistory should correspond with the classis, as had occasionally taken place, one general epistle giving an oversight of their operations throughout the Island was unanimously thought preferable. But as it was not advisable that a single Consistory should take upon themselves to state, what not only they but their brethren in other places were doing, the plan was adopted of sending to Colombo once a year deputies from the respective stations. The letter above alluded to is in connection with this subject. The Galle Consistory state that they were about to send one of their brethren to be present at the framing of the general Report, and express their willingness to conform, for the sake of uniformity, to all that the united clergy may deem beneficial and necessary in the mode of conducting Ecclesiastical matters; and request to that end a copy of their conclusions and arrangements.

They had just ordained two new elders and four deacons. The Dutch congregation at Galle was in a satisfactory state. Though most of the Military were away from the Fort engaged in skirmishes with Rajah Singa, King of Kandy, yet those who remained and other inhabitants were diligent in the assembling of themselves together for divine worship. As to the establishing and extending of native Churches and Schools in the country, nothing could as yet be done; the Governor Van Goens had visited the district but cursorily, and was not as yet able to express his authoritative opinion as to localities; and what had been begun had retrograded on account of the war with the Singhalese King. The clergy hoped that the King's heart might be moved to desire peace and tranquillity. Their Deaconie-funds had suffered much from the cessation of

judicial proceedings, the fines and penalties of which went to that fund, so that nearly a hundred poor had to lose their charitable allowances.

A letter from the Colombo clergy to those at Malacca dated May 1662, gives the following account. "The external condition and good order in divine worship in the Church and in other places of assembly, on Sundays and weekdays, both in the Portuguese and Dutch Services, are carefully maintained. The number of Church Members in the Colombo Congregation is 79. The word of God is preached in Dutch twice on the Sabbath-day; in the forenoon prayers are read by a schoolmaster, and religious instruction given by means of catechism questions to the Tamils in their own language; in the afternoon God's word is read in Portuguese by another master, which also takes place every Thursday afternoon. The Lord's Supper is administered quarterly. Every evening Prayers are offered up at the Governor's residence; and every morning and evening in the Hospital. The schools are visited twice or thrice a year by a minister. At Negombo the Sacrament is administered quarterly. The Rev. H. Bongaert officiates at Galle; and the Rev. D. Baldeus at Jaffna, whither also the Rev. D. Doncker has returned, after accompanying for the space of five months the great Naval expedition along the Malabar Coast under the command of Admiral Ryckloff Van Goens. At the request of the two named brethren, who say that their duties are very heavy, having to attend to nearly a hundred thousand baptized Christians, the Rev. D. Abreyl was sent from Manaar to their assistance, and in his place was appointed, in October, 1661, Mr. Caletus. The Rev. G. Van Holcken arrived at Colombo, from Batavia, in January, 1661; but both he and Rev. L. Bongaert died at Galle. D. Fereira who officiated for a year

at Tutucoreen, is, we understand, stationed at Caulaugh, one of the conquered places on the Malabar Coast, as also D. Doncker at Cranganoor, which town is likewise taken." In another letter from Galle to Jaffna, dated May, 1662, the clergy say:—"The state of our Church is, thank God, reasonable, the work in the town is accompanied with much edification; but as to that among the native people, it holds on indeed its course, but with many knocks and thumps. The schools are flourishing in the accession of numbers; but we want men to deal with them in their own language. With but the intervention of interpreters, and two or three visits in the year, our other duties not allowing us to make them more frequent, we cannot expect much joyous fruit." Besides the forenoon Dutch Service at Galle, instruction was given on Sunday mornings, at 10 o'clock, to the Singhalese, by means of an Interpreter, and in the afternoon, at 4, to the Malabars, in like manner. There was also a Thursday afternoon public catechising for European children. At Jaffna, Mr. Baldeus began this year to translate the Psalms of David into Tamil, with the view of introducing public singing into the native congregations: several sermons also were translated by him into Tamil; but he was much impeded in the prosecution of this work by the great want of able native assistants. A letter by Baldeus and others dated Jaffna, October 1662, says:—"The state of our Church is pleasing, we see with joy its progress and results, but not without great labour and trouble. A fortnight ago the Lord's Supper was administered in the country to 28 native blacks, and not Mistisen (this was the designation of the Portuguese mixed descendants) and out of the vast body of those who are professing Christians, a greater accession of Church Members may still be expected. In the Fort we have at present but 92 members, for the greater part of our Garrison has joined the

expedition at Cochin. We have on Sundays preaching thrice, catechising once, and a catechizing on Thursdays. There are in the country 39 Churches, which are also schools of instruction to 12,000 children, who by the grace of God are improving. In all these places sermons are read in Tamil on the Sabbath days, to which the people resort in great numbers. One of our ministers is always out in the country. May God bless the work to His glory, to the accession of souls, and to our salvation." There were at this time 4 clergymen stationed at Colombo. They complained to the classes of the great scarcity of Dutch Elementary School-books, catechisms and stationery, stating that as the children of the Dutch colonists were springing up, the demand of school materials was on the increase. The classis replied that they had presented the application to the Representatives of the East India Company, who said, that they were always in the habit of sending school materials together with their other stores, but that they were not just then prepared to supply Ceylon immediately.

I mentioned in my introductory paper on the Ecclesiastical establishment of the Dutch in Ceylon, that either on the arrival of a minister in the Colony, or on his removal from one station to another, he was always furnished with a letter of recommendation from the Consistory he left to the Consistory he was to join: copies of many such letters are preserved; the quotation of one from Colombo to Jaffna dated 1668, which is one of the shortest, may serve as a specimen. "Herewith goes over to you the Rev. Servateus Clavius, a man who to us and to our meeting has appeared in every respect to be gifted with peculiarly sound judgment and learning, and who, we trust, will be to God's Church of great edification, and occasion to you Reverend brethren much delight and satisfaction, and prove very profitable for the increase of the tender Christianity

in these regions. We do not doubt but that he will be embraced and received by you in brotherly love and perfect good will. We have furnished him with the usual necessary elucidation and explanations. We request most friendly that all good Ecclesiastical correspondence and mutual fraternal acquaintance between him, yourselves and us, may be renewed, augmented and strenuously maintained, towards which we willingly offer all that lies in our power; praying in the meantime, that the Great Shepherd of His Sheep may grant His presence among His fold in this Island, and bless it by the services of its Overseers, and preserve it from all injury and oppression."

As the clergy who were sent from Holland or Batavia generally arrived first at Colombo, it fell mostly to the lot of the Consistory of that place to write these letters of recommendation. When a minister returned to his native land, he had to produce his letters from the Church of his last station to the classis to which he belonged, the failure of which produced inconvenience, as it prevented him from receiving a fresh call in Holland, and gave rise sometimes to a lengthy correspondence between the classes and the Colombo Churches. These letters were to contain especially a testimony as to the labours, zeal, and piety of the minister. In a letter of the classis of Amsterdam dated 1668, information is given that three clergymen were on their recommendation about to be sent out by the Company to Ceylon, among whom was Mr. Simon Cat, who had been chaplain on board a fleet, and who, as appeared subsequently, proved, during his residence in Ceylon, an energetic labourer; his knowledge of the Singhalese language was in advance of his contemporaries. At the establishing of the Singhalese Seminary at Colombo he was appointed its Rector by the Batavian Government; but as he was then too far

advanced in age for the task, the local Government did not carry out the appointment, and Mr. Cat thought he could be more serviceable in the course of native education by preparing Singhalese books for the use of the Seminary, in which also he succeeded remarkably, as the eulogiums pronounced on him by his brethren in their letters of that time abundantly testify.

In 1669 a recommendation from the Ceylon clergy was sent, that at Matura, Negombo and Manaar, a located minister should be appointed, not only because those at Head Quarters could pay these towns no more than occasional or periodical visits, but because at each of those places a considerable garrison of soldiers had been stationed. The classis replied that as there had been of late a call for ministers from all parts of India, they must for the present refrain from urging the matter on the Company. A dispute arose this year between the clergy of Ceylon and them of Batavia about the Ordination of a krankbezoeker to the ministry. The Colombo Consistory objected to it, on the ground that it was contrary to Ecclesiastical regulations, that a local body like the Consistory of Batavia should on their own authority assume a power which was not vested in them. The Batavian clergy nevertheless insisted on their right of ordaining him. The classis strongly disapproved of the step; referring to their Synodal Acts of various dates, first, that a Consistory had no such power; secondly, that the rule of two or more Consistories joining and forming a Presbytery for the purpose of ordination did not apply to India; thirdly, that it was their wish that the Colonial Churches should in this respect also be entirely dependant on the classes of Holland; fourthly, that though such power might be supposed to be vested in the Colonial clergy from the instructions given them, yet that nothing of the kind was expressly intended, as it was generally understood that the isolated position of

the Indian Churches did not admit of such a combination of clergy; fifthly, that the instructions referred to only authorized the employment of local krankbezoekers and other Church servants, as occasion demanded, and fit subjects presented themselves. When the arguments of the Batavian clergy were thus refuted, these represented the main ground of their proceeding to be the existing urgent demand. From this and other correspondence of various dates it appears that, as Batavia was the seat of the Supreme Indian Government, its clergy imagined themselves primates in the Indian Churches. On several occasions they took upon themselves to appoint proponents and supply various stations, and even ordained a proponent and sent him as a minister to Ceylon. On his arrival the Ceylon clergy hesitated to receive him as their colleague, as they were not authorized to recognize the Batavian Consistory in such matters.

In connection with this subject I may mention a representation of the Jaffna Consistory in 1663 to the classis of Amsterdam, pointing out that the sending out from Holland of proponents instead of ordained persons for the use of the Dutch congregations in the colonies generally, as also for the seamen on board of Men-of-War, did more harm than good; that these unordained persons had no position in the Church, and that the dissolute seamen and Navy officers would be far better influenced by clergymen of some standing and experience. They found also that at the factories the proponents attended more to Civil than Ecclesiastical matters. They further complained that the Batavian Consistory made proponents of persons who had been sent out as Soldiers. These remonstrances were presented by the classis to the East India Company, who appear to have employed proponents instead of ordained men, partly on account of the scarcity of ministers in

Holland for Colonial service on the one hand, and the increasing demand in their colonies on the other, and partly (if I may venture on an inference) for the sake of economy. The Company then promised to revert to the old practice of appointing none but ordained ministers.

It has been mentioned that separate ministers were requested in 1669 for Matura, Manaar and Negombo, but it ought not to be inferred thence that those places had no located ministers before. The number of ministers in Ceylon in early years fluctuated considerably. Sometime there was a liberal supply, both from Holland and from Batavia, and then the smaller towns were immediately provided for; at other times frequent deaths or removals to the Coast or to Malacca or Java occasioned vacancies, when the principal towns were of course first supplied, not unfrequently to the deprivation of out-stations. In 1670 there were 4 at Colombo, 2 at Galle, at Matura, 1 at Manaar, 3 at Jaffna, and 2 at Cochin. The arrival of ministers for the Ceylon service was from Batavia frequently unexpected, owing to arrangements of which the Ceylon Churches were ignorant. This year the state of Native Churches in the Colombo district is represented as not so satisfactory as was wished, owing to certain rebellious Singhalese, who however shortly afterwards retreated to the mountains, and the clergy were able to restore to some extent the tranquillity of rural congregations and schools. The mode of corresponding with the classes had not yet been reduced to a fixed plan. This year the Jaffna Consistory consulted the Colombo Consistory, in what manner the state of Churches and the success of their schools should be communicated. The reply was that the most effectual way would be for each consistory to give a particular account in writing of their own sphere, out of which a general statement could be framed at Colombo. The rea-

sons for this suggestion were as follows: 1st—Because such appears to have been the practice in the time of Baldeus and others in 1662 and 1663. 2nd—The benefits resulting thence, namely, a closer union of the several consistories and their Churches in the Island, which would help to strengthen each other's hands, and moreover afford greater pleasure to their brethren in the fatherland. All cordially joined in the suggestion, and a resolution was passed to that effect. But its execution was objected to by His Excellency The Admiral and Governor of Ceylon in Council, who communicated through their Commissary Politic, that he did not approve of their writing to the classes a letter drawn up from the particular letters of the respective consistories, but thought that each consistory should write its own annual report. His Excellency further expressed his opinion, that he considered it his prerogative, not only to receive through his Commissary Politic, who had a seat in the consistory, letters written in that meeting, but also to seal those letters, and to forward them to Holland. The Colombo consistory strenuously objected to this breach of their resolution of 1668, which was sanctioned by the then Admiral and Governor and undersigned by all the clergy. They objected to the innovation of having Ecclesiastical letters submitted to the Governor for approval previously to their being forwarded, as contrary, first, to Ecclesiastical rule, which forbade letters written and approved of by their body being subsequently opened out of their meeting; secondly, to the instructions of the East India Company to all their Colonial clergy; namely, that by every opportunity of the returning fleet, that is, once a year, the state and progress of religion and of schools should be communicated in writing to the respective classes, from whom, with the approbation of the Company, the clergy had received their instructions; as

also to the XVII Representatives, in order that these may issue salutary orders accordingly ; that however neither to the classes nor to any private individuals, but only to the Company, should anything be mentioned in writing touching the position, condition or concerns of political, military or commercial affairs in India ; as contrary, thirdly, to the 39th article of the Batavian Ecclesiastical orders sanctioned and issued by General Van Diemen and the Council of India in 1643, which says : Inasmuch as no one may divulge any letters of the consistory, it is hereby forbidden, for the sake of preventing any mistakes, to the ordinary or extraordinary Scriba to take with him out of the consistory either to his dwelling or elsewhere, the resolution book, the letter book, or any other letters and papers belonging to the secretaryship of the Church, except alone the Register of Baptisms and Marriages ; but all letters, resolutions, &c., shall be written and answered in the meeting. The consistory further explain, that their letters were forwarded to the Governor for transmission under cover of official despatches, for the sake of security, and that they were drawn up and sealed in the meeting always in the presence of the Commissary Politic, who as the organ of the Government, had sufficient cognizance of all transactions. It was moreover the practice on such occasions, to depute two members to the Governor to inform him by word of mouth of the communications made to the home authorities. The result was, that the Governor declined urging the matter, intimating his intention to submit it to the Company, and leaving it to the consistory to make their own representation to the classes. The classes adjusted the matter with the Representatives, who did not wish to restrict the consistory in freely and directly corresponding with them and the classes on their business, and sealing such letters in their meeting, that there might be no clashing

between the Political and Ecclesiastical departments. It seems that the classes were very solicitous lest any extraneous interference might impede the functions of their clergy. They express themselves strongly in their letter of 1674, and invite their Ceylon brethren to unite with them, that "neither the local Governments, nor the high authorities get a footing in Ecclesiastical matters which would be prejudicial to the spiritual welfare of the Church." From this time forth the mode of getting up the annual statement was placed on a firmer basis.

In 1674 the children in the schools of the Colombo district amounted to 1300. Ministers in the Colony in 1679 were 10. The Dutch congregation in Colombo, and Native Christians in its districts were daily advancing both in knowledge and in numbers, especially school children, amounting together to 3,787. It was on the schools principally that they built their hopes, forasmuch as the adults were generally speaking supposed strongly imbued with the leaven of popery. The account given of the Singhalese of Matura, in a letter of the Rev. A. Japin in 1680, represents matters as not very encouraging. The number of idolators was on the increase, so that he began to hesitate and seriously to consider how he was to act with respect to the baptism of Native children, lest that which is holy be given unto the dogs. There was more the name than the reality of Christianity, the people would neither continue to attend preaching, nor send their children to school, which Mr. Japin ascribes to their ignorance of God and His attributes. Every thing he says is *pro forma* and by constraint. With but three or four exceptions the schoolmasters served for the sake of a livelihood and not with any desire for the truth, either to save their own or the souls of others. He gives this graphic description of them:—"If I put them any questions, they stand looking on not knowing what they

shall say. The best of them know but so much as to answer that there is a God who dwells in heaven, and is distinguished in three persons, Father, Son, and Holy Ghost; but ask them the peculiar operations of each of these persons, they stand with their mouth full of teeth, and know not what to reply. Indeed one of them is suspected of being a devil dancer, and I have resolved in this visitation to make strict inquiries. With such teachers the state of the congregation can easily be imagined. These things have not become so in my time, but I have found them thus. When on my last visitation, some women were present who desired to have their children baptized; among these one, with a child in her arms, appeared so listless during the service, that I put the question to her, whether she knew where she was, and that she had to do with a God, who though in heaven, knew every thing that took place? She replied she did not know where that God was, nor where He dwelt. There are also here several devils-trees, of which two are in blossom, with a wall surrounding them and huts adjoining, where offerings are made. I have more than once remarked to a certain person that such things ought not to be tolerated; he as frequently returned that such things should not be so narrowly inquired into, or else all the Singhalese would have to be driven out of the country. In my former visitations I used to be accompanied by an ensign Mr. De Groot, but since his death they have given me a corporal; what appearance this makes before the Singhalese you may easily judge."

In 1681 the garrison at Negombo having been diminished, the clergyman was removed, and the Native churches in the neighbourhood were, as formerly, visited by ministers from Colombo. In the Colombo district there were at this time 24 Native Churches and schools, visited twice a year, which occupied each minister more than a month. The Lord's prayer,

creed, ten commandments and catechism were already translated into Tamil and Singhalese. They had also for the use of schools a catechism on the doctrines of Religion, and the history of the New Testament in Tamil, compiled by Baldeus. His Tamil catechism on the Lord's Supper was translated into Singhalese, as also from Dutch "The comfort to the Sick," to be read publicly in places of worship.

A letter dated 1681, gives the following minute account :—
"During Divine Service, the children repeated out of "The Comfort to the Sick," passages on the doctrine of religion, at the conclusion of which adults were questioned on what they had heard, and received further instruction. At each school a register is kept of the names of all christians of that station, as also of school children and their parents. These registers are carefully inspected once a year, when the children born in the intervals, as also persons who came to reside in the villages, are noted down. Those who were lately admitted to school are likewise marked, and a separate list is kept of all who have left as *largeerden*. These are re-examined at each visitation to see that they have not forgotten what was learned at school. Against concubinage, a sin very common among this people, severe penalties are appointed, whereby the evil is considerably checked, and under God's blessing shall be still more checked. They who desire to enter the married state appear with their respective friends first before the schoolmaster and other respectable inhabitants of the place; the consent of the friends of the betrothed being ascertained, and also the knowledge of the parties in the christian religion, and other particulars according to written instructions given in Singhalese being attended to by the master, the banns are published thrice, and at the next following visitation of the clergyman, the marriage is solemnized. From this brief account of the operation and

state of native churches and schools, you can perceive that their care and supervision involves no little labour and trouble, and that the service of ministers in India is by no means of the easiest sort, so that not aged but young and strong men ought to be sent out, who can endure the fatigues of the climate, are capable of acquiring the requisite knowledge of the languages, and by a long residence can aid effectually to build up Christianity. We therefore request that this be kept in view in the choice of labourers."

For the instruction of slaves, belonging to the Company, a school existed in Colombo, which was stated this year to be attended by 200. The slaves of private individuals were taught at their houses by masters employed by the Government for the purpose. There was also at Colombo a Portuguese school with 56 scholars; and besides the orphan school, a Dutch school which had 80 children. At this time the scholaral commission is mentioned as having been formed, composed of 6 members of the Politic Council and 3 clergymen.*

On the subject of baptism of native children the same letter says that, previous to the administration, parents were examined on their knowledge of religion, and when they were found deficient, the baptism of their children was postponed to the next visitation, the schoolmaster being in the meantime enjoined to impart the necessary instruction to such parents. The same practice of examination was adopted with respect to adult candidates for baptism. They who were found imperfect in their religious knowledge and belief, were entered on a separate list, and at each returning visitation re-examined

* I mention these facts respecting the educational department because at the time I wrote the paper on that subject I was not in possession of information of so early a date,

until judged fit for admission into the Church by baptism. On this point, the clergy remark in their letter of 3d January, 1681, "We cannot however conceal the fact that the administration of Holy Baptism to natives, causes us no little anxiety and solicitude, many of them being still strongly inclined to heathenish superstitions and devil worship, which we are not always able to discover, for the one will not betray the other, and no one has the boldness to give us the information." It is an extraordinary circumstance that with the large number on the one hand, of natives professing Christianity in Ceylon, there were on the other hand, reasonable doubts all along on the part of the clergy as to the propriety of administering the rite of baptism to such. The opinion of the classis on this point, communicated in their letter of May 1679 was as follows: "Worthy brethren, our heart is enlarged towards you, desiring to help by word and deed the cause of our Great Shepherd among you where Satan holds his throne. We know that for years doubts have existed in Ceylon respecting the children of certain Singhalese who though baptized are prone to devil-worship, whether such children should be baptized, &c. As this crying evil has, to the best of our knowledge, not yet been remedied, and as it is a great obstacle to the extension of Christ's Kingdom, we will, *pace vestra*, frankly give you our sentiment. The whole subject resolves itself into the following questions.

"1.—Whether it be allowable to baptize an adult without his previous acquaintance with God and the Christian Religion? This, of course, the brethren unanimously reject with us, knowing that ere an adult is baptized, he must be taught, yea become a disciple of Christ.—Mark 29. 19. He who is without the knowledge of God, and his revealed service, is without faith, without God, and without hope.—Ephes. 2. To a per-

son without these requisites, baptism cannot in truth be administered.—Acts 8. 36, 37.

“2.—In what light to regard such baptized persons ? or whether as christians?—and whether in virtue of their baptism their children also should be baptized ? We hesitate not to declare that such a person is to be regarded, not a true christian, but a baptized heathen : it is popery to suppose that baptism christens or makes christian. Do we not know, brethren, that by faith, by the calling of God, and by regeneration, on forsaking heathenism, the world and the devil, a man becomes a christian. Hence then the necessary conclusion, that children of such baptized heathens may not be baptized, unless that which is holy be given unto the dogs. Such children can found no right to baptism, because forsooth their parents have usurped it.

“3.—How far does christianity extend ? How far can one, being a christian in name, proceed before he falls away altogether from christianity ? Do not idolatry, devil-worship, incantations and such like cause an entire apostacy ? We trust, brethren, that your opinion herein also is one with ours ; that, namely, the sin of unbelief is apostacy, Rom. 11. 20. If a person infringes Christ and the covenant of grace ; when for example like the Jew he does not look for the Messiah, or like the Turk places Mahomet next to and above Christ, or like the Socinian denies Christ's atonement ; so also when he who lapses into the chief sin of heathenism, and continues therein, which is idolatry, not of the second but of the first commandment, a cleaving to the service of the devil, and to incantations, he has forsaken the profession of christianity : what else is the meaning of 2 Corinth 6, 14 to 18 ?

“4.—Now follows the last and grand case, (and O, may it be the happy state of God's Church among you seldom or

never to witness it!) whether we are bound to baptize children of such apostates on the ground, that the son shall not bear the iniquity of the father,—Ezekiel 18; or because God calls the children of the idolatrous Israelites still his children—Ezekiel 16, 21? We doubt not that when children of apostates are brought for baptism you resist firmly, pointing out to the parties that they have excluded themselves from the covenant, or rather proved never to have belonged to it. And although under the aspect that those apostate parents had indeed been thoroughly instructed, and at the time of their baptism made a good outward profession (which however by the result proved to have been specious and from worldly considerations) the passages above quoted might seem to plead in favor of their children, yet we deem it safest and best that they be not baptized, unless one of the parents, either father or mother, has remained faithful, for then are the children holy. Our reasons for the above opinion are:—1, Children are not in the covenant of grace but by their parents. How then can their true admission into the covenant be presumed when their parents have made a feigned and God-provoking profession, or solemnly violated it by the sin of heathenism and devil-worship. With respect to the children of idolatrous Jews the case was different. They were called God's children and received circumcision notwithstanding the apostacy of their parents. They entered not by their immediate parents, but in virtue of the covenant already made with them in Abraham, Isaac and Jacob, to which they could appeal as giving them still a right to the blessings of the covenant. 2, Baptism can freely be withheld from such children without prejudice to them, for we all maintain, in opposition to popery, that not the mere absence, but the wilful disregard of baptism, is condemnation. 3, We consider the suspense of baptism in such cases advisable as

danger is to be apprehended lest Satan should seek to profane the baptismal christianity of such children by the instrumentality of their apostate parents, in whose possession and under whose influence they grow up, to the dishonor of Jesus our King. Thus will the truth suffer unnecessarily, the seal of the covenant will be prostituted, and Satan take occasion to triumph in appearance over nominal christians, who have been prematurely and rashly baptized, but who in reality are his property."

About this time a false prophet arose among the Singha-
lese who excited some attention. I have translated the account given of him in the Ecclesiastical report of 1681, not vouching however for the accuracy of names, on account of the difficulty I have found in deciphering the handwriting.

"A certain person took refuge here in 1675 who had been dwelling for several years in the territories of the King of Kandy, where he had dissuaded the inhabitants from the practice of devil-worship, and taught the worship of God alone as being more in accordance with the doctrine of Butta or Buddu. This person gathered to himself in the King's territories a great number of followers, who regarded him as a remarkable personage; but when it was discovered that, under the pretext of religion, he was endeavouring to make disaffected towards the Emperor Rajah Singha a great portion of his kingdom, he retreated from thence to these parts. The present Emperor Rajah Singha had many step-brothers, born of the same mother Dona Catrama, but of another father, Timala Darma, while Raja Singha was of her second husband; both husbands having been Emperors of Ceylon. Raja Singha though the youngest, succeeded to the throne. Of his brothers one was prince of Galle, who died without issue, and the other prince of Matelle, who had a son, some say his own and others

an adopted, named Comara Astara, who, it is said, after the death of his father, was drowned in the river by order of Rajah Singha. But 12 or 13 years ago a person gave himself out to be the identical Comara Astara, prince of Matelle, pretending he had escaped the above mentioned death by the help of certain chiefs. He is, if we are not misinformed, still at Galle in safe custody. Him, the individual of whom we are giving an account, imitated, but with superior dexterity and plausibility, possessing a dignified appearance, and knowing well to maintain his gravity and assumed importance. A great number of inhabitants believed in him, while others rejected his pretensions. In the mean time, whoever he might be, our Government shewed him many marks of honor, as if he were Comara Astara, with what design or for what reasons we cannot tell. When here he continued for some time to forbid devil-worship and to exhort the people to serve God alone. Even as during his residence in the King's territories he commanded the dagopa priests and devil enchanters to bring him their revenue, so in like manner his commands here to that effect were obeyed by many, so that he accumulated much wealth. On his arrival he feigned an inclination to the Christian religion, so that the Rev J. De Vooght and Simon Cat visited him frequently, but when they set forth scripture truths, he shewed little or no inclination. When on the other hand he was interrogated on the mysteries of heathenism, he refused making any disclosures, saying that he was ignorant of them, and that the wise men living in the interior should be applied to. It would be tedious to narrate the discourses held with him, suffice it to mention one interview. On the 29th July 1675, the two above named brethren called on him at his request, and found at his house a collection of devil dancers and dagoba priests, of whom five excelled in dancing, trembling, movements of the limbs, and

violent heavings of the breasts, under which they replied with a shrill voice, which appeared to proceed from the stomach, to questions which were put them. Being asked by this pseudo-prince who they were, like demons, whose servants they are, they replied, the one that he was a certain devil from the opposite coast, the others that they were devils from certain provinces of the Island, the names of which they mentioned; the fifth and most crafty one said he was Simon Cawi, a ruler in the time of the Portuguese, who was a very cruel man and therefore dreaded by the inhabitants even after his death.

The Prince asked him what he intended doing hereafter, to which he replied, that since the God without name (a term by which the inhabitants in imitation of the ancient Indians, speak of their prophet, Buddu, whom according to the Rev. E. Hornbeek's work, they honor as a deity) was come, they ought to drown themselves in the sea, which also he enjoined them to do, saying they should not conceal themselves in any towns or villages in the jungle. At the conclusion of all this, the clergymen desired them to speak definitely of their religion and its ceremonies, but to this the Prince objected, saying repeatedly that these persons did not know the mysteries of their religion, that what they did was more from custom. The resort to this Prince from the neighbourhood and from afar increased continually, especially of sick and lame, whom he undertook to cure, in attestation of which he sent to the clergymen with his servants two natives, whose eyesight he pretended to have restored, which also the individuals themselves appeared to believe; one of them however subsequently confessed the deception.

As to these cures, he said, he exhorts the patients to pray to God, promising them his own prayers, and after a few days they come to him, saying they are cured. His dwelling was not far from the town in a house of the Company, at Hulsts-

dorp so called after General Hulst who at the besieging of Colombo, resided there. In this house he exercised his religion, and numbers came to him, to the no small injury of Christianity. But on a representation to the Governor, he was forbidden, and the visits of the natives were prevented. Then he again feigned an inclination to Christianity, but shortly afterwards fled by night, and passing through the King's territories he was apprehended, and report says, cut to pieces, at the king's command, while others still hold out that he lives."

In the same letter, from which I have made this long extract, an extraordinary passage occurs, from which it appears that in those days the clergy also kept slaves, and that these were not treated always in the most gentle manner.—"In our former letter of 26 December, 1675, we mentioned the removal from Jaffna of the Rev. J. Durenus, caused by an action brought against him for chastising his slave, whose death it was alleged was owing to severe punishment. The matter was referred to the Supreme Government at Batavia, whither he was sent last year, with all the documents on the subject. We have since understood that he was restored and stationed at Ternaten, where after a short continuance, he and most of his children died."

It has been mentioned that a member of the Politic Council had always a seat in the Consistory. A letter from Colombo to Jaffna dated 1683, has the following remarks:—"The attendance of the Honble Commissaris Politic in our Ecclesiastical Meeting takes place with the best understanding. His seat is at the end of the table over against our President, covered with scarlet broadcloth, and, to prevent mistakes, pen and ink are placed before him, to note down our conclusions, which in important cases are dictated to him *a verbo ad verbum*. He in his turn, communicates to us in writing, or allows us to

record the propositions or approvals of His Excellency the Governor and his Hon'ble Council."

Respecting the Dutch Congregations in the Colombo district the following statement was given in 1684.—"We three undersigned ministers serve the Churches of Colombo, Negombo, Tutucoreen and Calpentyn. The Dutch congregation at Colombo consists of between 140 and 150 members; 26 members have either died or left the place during the last year. We have here an Ecclesia Ambulatoria, in which among the Company's servants some depart and others arrive, as the service of the Company requires them, which is the case in all India. The Negombo congregation consists of 20 members, Tutucoreen 18, and Calpentyn 8, which latter place was formerly reckoned under Manaar; but a few months ago Government has placed it under Colombo. There is here (Colombo) preaching thrice a week, and on Thursdays after Divine Service, a catechizing for the young. Two krankbezoekers are also employed here, the one to read and conduct singing in the Church, and to offer up the daily evening prayers at the Governor's house, and the other to perform similar duties in the hospital. In the Colombo district we have 25 native schools with 2,508 children; 9 of these schools belong to Negombo with 517 children. We have lost by death this year 3 ministers; namely, one at Galle, the other at Matura, and the third at Jaffna, after a short residence in the Colony. To fill up their vacancies Trincomalie and Batticaloa had to be deprived." The Colombo district had, native christians 24,753, including 4,033 children; children baptized from March 1683 to May 1684, 1450; adults both men and women who had left heathenism and embraced christianity, 140; couples married 363. In the Jaffna district, exclusive of Manaar, native christians 141,456. Besides these there were said to be many

hundreds professing Roman Catholicism. On native Christians the following remarks occurs:—

“The reason why we designate the Native Christians, by the name of nominal or baptized Christians, is because there is reason to apprehend that many profess Christianity from worldly motives, to derive advantages from the Christian Government, and such like other worldly views, rather than from sincere love to the truth and the Christian religion and for their salvation, not unlike those, who, under the first Christian Emperor when Christianity began to have ascendancy in the world, forsook heathenism and embraced it. Nevertheless we believe, and, as far as we can judge from appearances in the spirit of charity, are assured by the experience of many years, that among the multitude there are many sincere hearts who in knowledge, and love of the truth have embraced Christianity, seeking their salvation solely in the obedience and death of our Lord Jesus Christ. But at the same time it is unquestionable that among us in this Island Native Christianity in the gross is in a very tender and weak state; but who will despise the day of small things? Baptism we administer with all caution and circumspection. Against devil-worship and heathenish superstitions practised in some places the Governor in Council has issued good orders and placards, whereby as much as possible such practices are prevented, as also against the public superstitious practices of popery, to which some are still strongly attached.”

About this time the Batavian Clergy put the question to their brethren in Ceylon whether the Portuguese language as a medium for the purposes of religion be necessary and useful. The latter replied, that as it was a language commonly spoken in the Island, especially in the Colombo district, its more general adoption would be productive of great good; and that

although in 1668 both the local Civil and Ecclesiastical authorities had resolved that the language should be discouraged in order to its dying away, and had taken strenuous measures to that effect, yet that experience had hitherto shewn them the impracticability. The new Testament in Portuguese had been published in Holland by order of the Company, several copies were distributed in Ceylon, and the demand for them was increasing. But as it was not considered a very good version, the phraseology being in several places incorrect, it became a subject of correspondence whether a fresh supply should be granted, or a revised edition published. The latter was resolved upon, but in the mean time 50 copies of the old edition were received from Batavia to be distributed and used (the incorrect places amended with the pen) with the prospect of being soon superseded. There was also in circulation a little Portuguese work against Popery, entitled a Dialogue between a Pastor and a Farmer, translated from the Dutch, and published in Holland in 1682.

In 1685 the number of Clergymen stood thus:—Jaffna 4, Colombo 3, Galle 2, and Matura 1. Jaffna was looked upon as the most important sphere of operation.

An official letter from the Consistory to the XVII Representatives of the Company in 1689 gives this mention of rural Churches and Schools.—“At the conquest of Colombo by the Dutch, the King of Kandy removed most of the inhabitants of the lower provinces to the interior, whereby little opportunity was afforded in the first years to establish Schools and Churches among the natives; so that a commencement was made at the time here and there only in the maritime parts which were better inhabited. Subsequently however the people returned gradually from the mountain districts, and as opportunity offered, Churches and Schools were located wherever there was

a prospect of continuance and progress, until their number in places under the command of this town, has increased to 27, besides 7 more in and about Negombo, under the supervision of the clergy of this town (Colombo). The commencement of this work was feeble and subject to many interruptions, which have been successively overcome, and we are labouring with more certainty of good results. According as the experience of each succeeding day taught us what was requisite for the continued welfare and greater efficiency of these Churches and Schools, we made suggestions to the Government, upon which we have received good orders and regulations from the present Governor Laurens Pyl. Now nothing more is required than that these regulations be brought into practice, and maintained, for the advance or decline of Churches and Schools depend upon their enforcement or neglect." They thought it unnecessary to enter into particulars, as a detailed report had been called for by the Governor in 1685, to be laid before the Company. The main object of their present communication was to complain of recent attempts to overthrow Christianity.

The Portuguese, the late occupants of the country, destroyed the dagobas and heathen edifices, and did not tolerate the public exercises of devil-worship. The Dutch also issued in 1682 strict placards against all such ceremonies, and inflicted heavy penalties; the Governor judging that as the people were not as yet free from the leaven of heathenism, and the display of ceremonies had great influence on the mind, these practices would be most prejudicial to the incipient state of Native Christianity. The Roman Catholics on the other hand with their showy ceremonies had drawn away several weak members. After this introduction they proceed to their complaint.

"Heathenism, which for the last years had lost its influence to a great extent, so that many left it for Christianity,

has of late begun wonderfully to bestir itself through the agitations of certain ill-disposed persons, who, not content with their present improved state, have not only by ingratiating themselves with the new King of Kandy and his courtiers been seeking to be absolved from the existing orders and regulations respecting schools, but have also effected a demand from the court of Kandy for the re-erection of dagobas in the lower provinces, and the restoration of the lands, whose revenues formerly supported the dagobas and their priests, and consequently for the revival of idolatry. If this be conceded, the orders respecting native Churches and Schools can no more be enforced, and defection from Christianity will be on the increase."

The Clergy further stated that they had called the attention of the Local Government to the apprehended evil, from whom they had received the assurance through their Commissary Politic, that Government would do all in their power to assist the Clergy in favouring the work of Christianity by discountenancing idolatry. But it appears that the partial measures of the civil power did not satisfy the Clergy, as will appear in the case of the temple of Calany. The secret agent or instigator in the attempt to restore temples and temple domains was a certain Moorman in the capacity of Bannaeke or Sabandeur in the Company's Service, who got his wife's brother Jasondere Appoohamy to go to the King of Kandy, and move him to send the embassy to the Dutch Governor.

With the hope of checking the public exercise of heathenism the Clergy had applied to the Local Government for permission to convert a certain mandou which stood a short distance from the foot of the hill of Calany, where the ruins of an ancient and renounced dagoba existed, into a Christian School. This project of erecting a building dedicated to the service of the true God upon the ruins or in the contiguity of

an idolatrous temple, which was done with success by the first Christian Emperor who converted the temples of idols into temples of the true God, the Clergy were of opinion would operate to diminish the resort of so many people, not only heathens but nominal Christians, both from the district under Colombo and from other parts. They allude to their having in like manner built a School near Negombo on the ruins of a Roman Catholic Chapel, whereby the numerous pilgrimages thither of Roman Catholic devotees eventually died away.

But they did not find the same results at Calany; though there was a school, pilgrims became rather more numerous. They ascribed their failure to the want of an unconditional interdict from Government. They therefore requested the XVII Representatives to aid them in the contest between the kingdom of darkness and of light, that the cause of God might prevail over the cause of the devil, by enforcing the application of the placards of 1682 against the public exercise of heathen ceremonies to Calany. For what would the prohibition in other places avail, if Calany, which was the seat of Buddhism in the Company's territories, and that in the vicinity of Colombo, were allowed freely to exercise its superstitions, under the immediate eye, as it were, of Government. Heathenism would continue in full force; the people would remain Buddhists; the weak christians, who were not free from the seeds of superstitions, would be drawn away; the clergy would be in danger of unhallowing the sacrament of baptism, by administering it to children of parents who secretly worshipped images, while there were no means of detecting them; the priests would pervade the land, and practice their worship in defiance of the clergy. The local Government were disinclined to forbid Calany lest it should displease the Court of Kandy, and especially a certain Ganebandaar, and thus prevent the establishing of permanent peace with the Singhalese King, or

at least weaken their treaty with him which was about to be renewed.

It was therefore the opinion of the Civil power that natives who professed heathenism should not be forbidden the exercise of their religion, but only the christians prevented taking a part therein, and punished when detected. The contra-arguments of the clergy were; that if Calany was allowed to be the throne of heathenism the evil would spread, and vain would be all preventive measures; that it was impracticable to discover among the concourse of pilgrims to Calany those who professed Christianity, that it was impossible to prevent it in individual cases, unless it was universally prevented in the Company's territories; that it was to be questioned whether the wish to continue Calany originated in the Kandian Court, and whether its discontinuance would destroy the peace or weaken the treaty; that the whole matter was only the pretence of the Bandaar, and the instigation of the lower-provinces, and must not these people, as the subjects of the Company, submit to the laws and commands of their rulers, and have no intercourse with the upper-provinces? The clergy declared that they would not have troubled the XVII Representatives with this matter were it not for the care and zeal they felt for the cause of Christianity, which perhaps might be a blind zeal, but they were not conscious of that; they did not wish to be disturbers of social peace, but as Elijah withstood the prophets of Baal, so they wished to oppose heathenism through good and evil report. They would leave the decision with the high authorities, conscious that in thus coming forward they were doing their duty. They were confident that heathenism would diminish if a Christian place of worship were erected next to the temple, that God might speak there as well as the devil; so would truth begin to triumph, as the presence of the ark in his own temple caused dagon to fall.

This year was remarkable for the projection of the Singhalese Seminary, for the benefit of Colombo, Galle and Matura. The Government submitted the consideration of it to the Colombo consistory; each member gave in writing his opinion as to the most practicable plan, after which a meeting was held and their proceedings were forwarded to the East India Company. But a delay of two or three years occurred before the plan was brought to maturity. In consideration of increased labours and extended plans of usefulness, suggestions were also submitted to Government for augmenting the number of Ministers. The Rev. Mr. Roman was asked in the meeting whether he intended remaining in India, he answered that his time of life did not permit him to study the native languages, he saw some likelihood of acquiring the Portuguese, but he would prefer a station where he would not be called on to take charge of native schools and congregations. Here was no such station in Ceylon, and it was recommended to Government that he should exchange with Mr. Clement at Negapatam, who was a young man and inclined to remain a long time in India, and likely to prove a valuable instrument in the work of native Christianity. The arrangement was sanctioned. The consistory further requested Mr. Spegt, whose term of service was expired, to continue longer in the Colony in the present emergency, on account of his local experience. He thanked his brethren for their estimation of his services, but regretted that circumstances placed it out of his power to give a decided answer.

There was a concern for the welfare of native Christianity; the number of Ministers able to take charge of the rural Churches and schools was small; the stations required to be frequently inspected; they used to be visited every five weeks, it should never be less than once a quarter, in order that the

interest might be kept up, which could be done in no other way than by frequent and continued inspection and visitation, especially at a time when so many means were employed to revive heathenism; and the classes held out little prospect of procuring men of sufficient suitability for Colonial Churches, especially as the political state of Holland operated unfavourably on the number of theological students at the universities.

At Jaffna in 1691 fresh schemes were contemplated for the better propagation of the Christian religion. H. A. Van Rhede of Drakenstein Lord of Meydrecht, Commissary General, when on his visit through the Jaffna provinces, finding by observation that among the natives "many were imbued with the blind superstition of popery through the emissaries of Portuguese priests from the Coast of Coromandel; while others had little true conception of the reformed religion notwithstanding that its fundamental truths had for a series of years been inculcated at the native Churches and in their own tongue," projected the establishing of a seminary at Jaffna, to prepare natives by means of the Dutch language, for the work of teaching their countrymen. It was observed that this was the practice pursued by the Roman Catholics. Native agency was found the more necessary, as few Europeans were sufficiently familiar with the language effectually to communicate with the people. With the exception of Mr. De Mey, who was born and had spent his childhood in India, and for that reason supposed to have been gifted with facilities above his brethren in the ministry, for acquiring a thorough intimacy with the Tamil language, and who was made Rector of the Tamil seminary at Jaffna, none had as yet been able freely to preach in that language. Mr. J. D. Voogt who had arrived in 1669 could read and write well, and was busy composing a Tamil Grammar. The frequent changes in the location of the

clergy from settlement to settlement, and unexpected deaths had been a great draw-back. They were however busily preparing the way for their successors, by compiling dictionaries and grammars. They had succeeded in making a Tamil and Dutch, a Portuguese and Singhalese, and a Singhalese and Dutch dictionary; and also translated into Tamil the 1st Epistle of Peter.

They state that they laboured under the difficulty of finding suitable words in the native languages to convey just ideas of gospel truths. Instructions were sent from Holland "that a few native children in their tender years should be taken under the care and tuition of the clergy, to be brought up from their childhood in the knowledge of christianity and afterwards to be fitted for the work of preachers." This year two new clergymen arrived from Holland, but one of them, Livius, a young man, met with a watery grave in the Colombo roads, four days after his landing, while fetching his luggage from the ship. His death was deeply regretted as he was reported very promising, full of zeal and application.

In 1692 the East India Company replied favourably on the Calany question; that they would not allow heathen practices in the neighbourhood of their chief town, upon which the clergy opened an establishment there and ordered the priests to remove. The classis of Walcheren writing generally on the influence of heathenism, asked the clergy to communicate in their next letter a few prudent rules or measures that might be applied to prevent the evil, as suggestions to the XVII Representatives. It appears all along that the clergy had a great idea of the interposition of the civil arm to put down both buddhism and popery.

In connection with the Calany question, the following paragraph occurs in the Annual Ecclesiastical Report, which

though containing perhaps nothing new, will shew the amount of knowledge of buddhism then in possession. "At the hill there are still a few insignificant remains of one of the most renowned and frequented dagobas in the Island, to the honor of Buddah, named Goutama, the God of this world, whom they call Callijoegoe and reckon, the fourth. Of his doctrine and religion, though much pains have been taken, we cannot obtain certain and satisfactory information. The possessors of their religious works have refused them to us, fearing that we shall ridicule or unhallow them, and the nominal christians are apprehensive lest we should discover that under the name of Christians they are still in heart buddhists. In the voyage of the French Ambassador to Siam in 1685 mention is made of the Siamese diety, Somonokkodon. This is the same whom they here call Buddah. The description given in that work of the deeds of the former agrees in a great measure with that given in the Singhalese books of Buddah, from whose death they calculate 2,232 years. They say that Buddah departed to Pegu or Tanasserim, near Siam. The priests of Buddah, called Sangataans, wear the same costume as the Talapouns of Siam. The chief priest here used to acknowledge the chief priest of that country as his superior, from whom he received his instructions. A few years ago the King of Kandy applied to his Excellency the Governor for a ship to convey some of his priests to Tanasserim. The chronicle of their Kings and first settlers in the Island states that they arrived here under the command of the son of a powerful monarch of Siam, and exercised the religion of that country, which was the first religion established in Ceylon. But this prince and his 700 followers not having with them wives, but obtained them from the opposite coast, the religion of the continent became propagated by the connection, as also by the immigra-

tion of the coast people. To this circumstance is attributed the equal prevalence of the Tamil and Singhalese languages, and the increasing introduction of words from the former into the latter."

It was remarked about this time that Roman Catholic writers speaking in their works of the manner in which the priests, and especially the jesuits introduced and propagated their doctrine in India, and particularly in Ceylon, say, that their Missionaries represented themselves to the native chiefs as persons learned in astronomy, mathematics, and natural philosophy, and shewed, in order to make the better impression, some instruments or machines; that they began with giving instruction in the arts and sciences, infusing at the same time, but imperceptibly, their religious tenets; and that they thus gained the confidence of the people, and secured the good will of the learned in the land. The clergy of the Dutch Church in Ceylon wished to profit from this plan. They observed that the more civilized portion of the inhabitants set a high value on natural philosophy; that they were fond of astrology, supposing their daily actions and pursuits to be regulated by the influence of good and evil planets, being in the habit of consulting their astrologers as to the planets under which their children were born, to hear their fate foretold. The classes were therefore recommended in their selection of ministers for Ceylon to give the preference to such as were proficient in the sciences; not only that their knowledge may gain them the esteem of the natives, but also, to instruct the students of the seminary on the same subjects, and thus assist to rectify the prevailing erroneous notions of the native of the heavenly bodies and of the solar system, and in that manner also to lead the people up to the knowledge of the only true Creator of heaven and earth.

The Rev. Simon Cat was day and night employed in Singhalese; he had translated part of the gospel of Mathew; and was now making preparations for the seminary; his Singhalese dictionary was completed, but his age being more than 60 years, prevented his going on so successfully as to meet the demand. A Tamil version was completed of the Epistle of James; and of the Acts up to the 14th chapter.

In 1693 three ministers arrived, of whom one devoted himself to the seminary, and the others went to live in the country for the sake of greater facility in acquiring Singhalese. One was removed from Jaffna to Tranquebar, another from Cochin to Colombo. In 1695 Marinus Mazius, an eminently useful man, had reached his 80th year, and was allowed to retire from service, but continued to attend the consistory meeting and assist his brethren with his experience of Indian Churches. The Rev. Mr. Ruel was preaching in Portuguese and also attending to the Singhalese language; in which he was able to read and write. In order to make better progress he took up his residence afterwards at Morottoo; it being so arranged that his share of pastoral duties in Dutch should be divided among the Colombo ministers, who in turn were relieved of the inspection of schools and native congregations by his taking that department entirely upon himself.

In a communication to the classis of North Holland, in 1695, a passage occurs which is worthy of insertion. "And now to say something more of the difficulties which you see in raising local ministers, we do not know why the Indian Churches should not, with the sanction of Government, and no other impediments presenting themselves, raise persons out of the seminary, of sufficient ability, and of irreproachable life as proponents or even ministers, who could with more success and effect preach in their own tongue the wonderful works

of God and Christ crucified. None of our brethren but Mr. A. De Mey have hitherto preached in Tamil with much benefit.

We make this suggestion because the Churches in this and other Colonies are not entirely dependent on the Fatherland Church, as the celebrated Geisbertus Voetsius Professor of Theology has amply pointed out in his *Politia Theologia*, page 103, &c., in his reply to the question: whether the Netherland Churches, because they first planted the Indian Churches, have an abiding power to select ministers, and supply the Churches which have already sprung up and to govern them with absolute authority, as if these were destitute of all power or right in this respect, and remained subject to and dependent upon the Church of Netherland? The celebrated writer in favour of the Colonial Churches adduces his arguments from Scripture, from the primitive gentile churches planted by believers from India, and from the principles of the Reformation.

We know also that it has been practiced by the English in New England, where various Churches exist, in which natives have been admitted to the ministry, as appears in a letter from Boston by the Rev. Crescent Mather to Mr. J. Leusden, Professor in Oriental languages at Utrecht. After speaking of the pious zeal of Rev. J. Elliot, who after acquiring the native languages translated the whole Bible, and planted a Church consisting of converted Indians, Mr. Mather states, the pastor in charge thereof is by birth a native, named Daniel; besides which, he says, there are several others whose pastors are all Americans. Of these Churches he enumerates 24. Even the Churches in the Fatherland are not foreign to this plan, for they judge that theological seminaries ought to be established, as appears from the opinion given by the theological professors of Leylen in 1622; but especially from article

17 of the Synod of South-Holland, held at Gouda in 1620, who approved of and commended it as an edifying Christian work for the salvation of many blind heathens. Since then it has been adopted by the English in America; and the Fatherland Churches have for years spoken in a tone of high approbation that in these regions also a Seminary be established for native youths, to prepare proponents and ministers for the extension of the true reformed Christian religion; we neither suppose nor expect (no other difficulties presenting themselves in this respect) that the Fatherland Churches will now raise any objection or opposition."

In 1696 the consistory of Galle consulted them of Colombo about the reception of slaves as communicants, and whether previous information should be given to Government. The reply was that although caution was necessary, yet when it had been ascertained that no objection existed as to the amount of religious knowledge and as to moral conduct, they should be admitted; that it had been the constant practice to recognize as Church members the slaves who came over from Batavia with certificates; and that as this was a matter purely Ecclesiastical there was no necessity of a reference to Government. The origin of these inquiries was not so much the novelty of the case, but an unpleasant dispute in the Church of Galle between certain of the congregation and the members of the consistory themselves, about the admission of a slave girl who came with her mistress from Matura. One of the clergymen refused to admit her, though she was furnished with a good testimony from the Matura Church, on the ground of ill-conduct which he refused to specify or substantiate. The contention was protracted, led to unwarrantable proceedings in the meeting, and terminated in the removal by Government of the ministers to other stations.

In a letter to the XVII Representatives, dated 1697, we have the following account of translations. "Since it has pleased God to bring this Island under your Government we have endeavoured with all zeal to apply every possible means to propagate Christianity among the natives, establishing schools in all places, and composing for their instruction questions and answers on the fundamentals of Christianity, translated first into Portuguese and afterwards into Tamil, for the Jaffna congregations, and subsequently into Singhalese. But as none of the ministers were found with competent knowledge of this language, and the work was done by certain natives acquainted with the Portuguese and Singhalese languages, it appeared that the version was imperfect, several passages of which not conveying the meaning properly. We were however obliged to help ourselves with it until the year 1696, when under the supervision of the Rev. Simon Cat a revised version appeared, which is now by order of the Government introduced into all the schools. We have faithfully communicated this circumstance, that your Lordships may perceive whence it is the inhabitants have, generally speaking, made so little progress in Christianity. Indeed all the labour and pains bestowed by constant visitations will produce little fruit so long as the means of instruction remain defective. Because there has not been one of the clergy sufficiently advanced in Singhalese, little instruction could, comparatively speaking, be communicated.

The Rev. J. Ruel has by the grace of God succeeded so far as to preach his first Singhalese sermon on the 14th of October 1696. Being better able to judge of the correctness of existing versions, he has introduced several idiomatic improvements. If now we were supplied with two or three young ministers, inclined to master the language, then under

divine blessing, might we expect to see some real good done among this people. It is true that with respect to members we are well supplied, especially at Colombo, but with respect to the nature of the work to be done, ministers are not many. M. Masius has retired on account of age and infirmity; Simon Cat, a man of 72 years and infirm in body, has ceased to preach, but is going on with his Singhalese and Tamil dictionaries, and other books, for the Seminary. Ruel also has been allowed to discontinue public preaching on account of his other engagements. The Rev. Mr. Specht is now 50 years of age; and his indisposition has increased to such a degree as to confine him to his bed, so that but two remain capable of preaching, Vander Bank and Meerland, the latter about 55 years of age, infirm, and not likely to continue long; and the former is entirely prevented by his heavy duties from applying himself to Singhalese. If it should please the Almighty to remove by death S. Cat and J. Ruel, no one would be left to do anything for the good of native christianity."

In the next year two died at Colombo; one sent out from Holland died on the voyage. Two were about to leave the Colony, so that there remained in all but five, which called forth an urgent request for more ministers. This year an angry letter was received from the Batavian consistory about two ministers who had arrived there from Jaffna without the necessary testimonials. It appears that they departed on account of a certain misunderstanding which had arisen at Jaffna and had rendered their ministration less acceptable to the people. The Colombo consistory, with the co-operation of Government, had forbidden the Jaffna Church to grant the document, which the Batavian people considered an unjustifiable interference with the liberty of individual Churches and congregations; and an injury to the said ministers, not only

because it deprived them of a fresh employment, but because both they and their wives were furnished by the Jaffna congregation with attestations of membership, which was sufficient proof that no objection had been made to their life and Christian conversation. The classes on being informed of the matter upheld the Colombo consistory. A few years previous to this there was also at Trincomalie an unpleasant occurrence which brought forth a lengthy correspondence. A deacon was excommunicated after repeated admonitions on the charge of intemperance and domestic disturbances. The aggrieved party would not submit to the censure, and brought the case before the Magistrate. The Trincomalie consistory were thought to have committed themselves by giving reasons for their step to the Magistrate, who, after all, acknowledged that he could not entertain the case, which was of an Ecclesiastical nature.

In a letter of the classis in 1700 a few remarks are made which would indicate that notwithstanding their pious and zealous efforts to establish religion both in Ceylon and in the Colonies, abuses existed among the Dutch which could not but have a contrary effect. "But, worthy Sirs and Brethren we cannot omit giving utterance to our anxious thoughts on the state of Indian Churches, both with respect to heathens who embrace the Christian faith, as also with respect to Europeans, on account of the following circumstances which have reached our ears, and we believe on good authority.

1st—Respecting the natives, that in some places attempts are made by improper and unallowable means to coerce them to the reception of Christianity, that is, of baptism; that they who are not baptized are declared to have forfeited a third of their property; and that fines are imposed on those baptized who do not come to Church, nor send their children to school.

2ndly—Touching Europeans, first, that in all Psalm books

used by the Company, the words, "all perjured persons" are left out of the form for the administration of the Lord's Supper, from whence it would appear either that they could not observe their oath in the manner in which it was taken from them, or that they did not consider perjury to be a sin.

3rdly.—That attempts are made to dispense with preaching on the Lord's day, and that while on occasions of the departure of the fleet to the Fatherland the prescribed day of fasting and prayer is observed for their safe arrival, the ships weigh anchor either before or during the religious service on shore, whereby no opportunity is offered to the mariners, for whom indeed the prayers are offered, to take a part therein.

4thly.—That hardly a month passes but illegitimate children of Europeans are brought for baptism, while sailors, soldiers, quartermasters and corporals are forbidden to contract marriages; so that when they are reprimanded the reply immediately is, 'marriage is forbidden, allow us then to marry.'

Rev. Sirs and Brethren, we would not judge rashly, as if all these things are so, for we hope and wish the contrary, but still, in allusion to the natives, we are of opinion that such is not the way to advance the Kingdom of Christ; our weapons for the casting down of Satan's kingdom among them must not be carnal but spiritual. If we would bring the heathen to God's holy hill, the glory of the Lord must be proclaimed to them by the gospel. The truth of the gospel is the sceptre with which Jesus reigns in the midst of his enemies. No compulsion on the mind of a heathen to forsake his error and to believe in Christ can avail; penalties, force, and such like will effect nothing. Do any in consequence of these means adopt Christianity, they are and remain nevertheless the enemies of Christ, his cross and his truth, they submit to him but in appearance. You know how cautiously the Jewish Church acted

with their proselytes, as also the primitive Christians when they admitted any out of heathenism as members of Christ's Church. That laudable example ought the overseers of Christ still to follow. As to our remark about Europeans: you know how heinous the sin of perjury is, and how severely it was punished even among pagans, as appears from the writings of Plato, Plutarch, Sophocles, &c., who said that even the posterity of perjurers were visited with the sins of their fathers. And what is more proper than that they, for whose prosperous voyage a day of prayer is solemnly set apart, should also join and pray for themselves. And what offence fornication among Christians must cause to heathens you can yourselves judge. How desirable therefore that all we have mentioned be removed and reformed. To that end we shall do our best, and recommend you to guard with all vigilance against these offences; and is your labour in vain, you have the inward satisfaction of having done your sacred duty."

In reply to the application for more ministers, the classis replied, that their delegate had appeared before the Council of XVII. and forcibly represented the likelihood of the Island becoming destitute of ministers by the occurrence of the least inconvenience; that there was a time when the Island had 14 or 15, and that there were now but 4 capable of doing duty, of whom Agotha, at Galle was far advanced in life; Doude, at Jaffna not yet restored to health; and that since the last 18 months they had been deprived of 5 ministers. The arrangement was then made that one or two who could be spared in Java and Malacca should proceed to Ceylon. A selection of six was also made, four for Java and its dependencies, one for Ceylon, and one for the Cape, the latter being required to preach in French as well as in Dutch for the benefit of the French refugees settled at the Cape.

The Rev. Mr. Cronenburgh, who had returned to Holland, applied to the Company to allow a certain Singhalese youth in Ceylon, who had given much satisfaction when under his tuition, to come over to Holland to be prepared for the ministry. The Company disapproved of it, thinking that if he was promising he could be employed on the spot, if not as proponent, as catechist; stating that a similar trial had been made of one from Batavia, who did not answer their expectations, but proved more unserviceable. As successor to Mr. Ruel, who was the greatest Singhalese scholar in Ceylon at the time, the classis had engaged Mr. Riemersma, who expressed his willingness not only to go out to Ceylon, but to take upon himself exclusively the Singhalese department.

In 1700 there were in the Colombo district 39 native Churches and schools, Galle and Matura 31, Jaffna, Trincomalie and Batticaloa 38. For want of better supervision, which was owing to the small number of ministers, the Singhalese congregations were in a poor state; in the Colombo district things were more satisfactory; several of the inhabitants could give an account of the hope that was in them, and 90 additional communicants were received in that year. Several little religious works were translated into Singhalese. The reports and correspondence for 20 successive years contain little that is remarkable. The great want of additional ministers was the reigning topic, which continued till 1718, when five were sent out at once, of whom two were for Jaffna and two for Galle. About this time, when the seminary began to supply Singhalese and Malabar young men, native proponents began to be employed. At Jaffna there were two Malabar, and at Galle two Singhalese proponents.

In 1711 the Rev. Mr. Conyn submitted to the Governor his new translation of Matthew, Mark and Luke. The version

was carefully examined with the help of the Interpreters of Government, and pronounced good.

In 1720 the Dutch congregation at Colombo had 175 communicants, at Negombo, Caltura and Hangwelle together, 269, Jaffna 123, Manaar 30, Trincomalie 35, Batticaloa 31, Galle 90, and Matura 21. Two krankbezoekers were sent out from Holland. The Leper Hospital near Colombo began from this time to be visited quarterly by a minister, accompanied by an elder, and the Lord's Supper was administered to the patients who were members. Negombo was supplied with a resident minister. Mr. Cramer, who had come out in the capacity of proponent, and had been applying himself for several years to the Tamil language at Jaffna, as also assisting the other clergy occasionally by preaching, was ordained and stationed at Negombo, where he was very acceptable both to the European and Native congregations in and about that town. Heathenism and popery had prevailed there, but now the pure doctrine of the gospel was confessed, and 180 natives, both Tamils and Singhalese, were stated communicants. Cotta was one of the most flourishing native congregations, having 196 Church members with an increase in the year 1723 of 26. The favourable report given of these christians by the clergy excited the interest of the Governor, who directed that a handsome Church be built at Cotta. Respecting the religious knowledge of adults among the Singhalese about Colombo the following remarks are made in the report of 1724. "It is hardly probable that the amount of knowledge in those who have just emerged from the darkness of heathenism to the light of the gospel can be so great as with those who from their birth, and as it were by inheritance, are blessed with the means of grace, which are very scanty among this people. It is also true, that though they bear the name of Christian, yet many are found

with little knowledge and love of our religion, which is no wonder, when we consider their natural and innate love of their own religion or rather idolatry. Although the means employed for their benefit are few, we must still declare that our efforts have not been in vain; we have with pleasure observed with how much purity in many places divine truths and the articles of our faith are confessed by converts from heathenism; and although there is much ignorance among the generality, yet it is delightful to notice their deep silence and serious attention during the explanation of gospel truths, which manifests their willingness to learn, and their reverence for God's word, and which to us is an earnest of better days. We hope that our admirable catechism, of Heidelberg, in the translation of which Mr. Conyn is busily engaged, will, under divine blessing, be most successfully introduced." As a proof of their attachment to heathenism, the report mentions, the great number of devil's trees, which I suppose are the sacred trees of Buddhu, and recommends that they be eradicated by order of Government. The clergy say they do not fail earnestly to exhort and warn the people against such idolatrous practices. The clergy of Galle, writing to them of Colombo, state their discouragements, the people being hostile to christianity and wedded to heathenism.

The Colombo consistory express their surprise at this gloomy representation, as it did not agree with the satisfaction expressed in the communication of the previous year on the state of native congregations, the progress of schools, and the good discipline and religious instruction of the masters. "Could they have retrograded so suddenly? (they inquire). We cannot understand it; since you are so zealous in kindling every where the true light and in advancing the good cause; for which reason we would regret the more if the people were gone

backward. But we would hope the best, and, without detracting from the well-merited praise of yourselves and your predecessors, we would rather believe, that possibly, from want of sufficient experience of the character of the people, expressions have proceeded from your pen, which set forth their declension in a rather magnified form. It has long been found that they are a people who have almost no knowledge of their heathenish religion, not a single tenet of which they are able to state; knowing nothing more than that there are good and evil hours to men, ascertained from certain prognostications, that the heavenly bodies are the guardians of human life, which however they cannot in the least explain or account for, (superstitions from which even many European protestants are not free). Exorcism, transmigration of souls into certain animals, distinctions of caste (if indeed this be a part of their religion) are matters, from which, as experience teaches, they are easily recovered by means of good instruction and even led to regard them as ridiculous deceptions. We should also be cautious lest we designate some as attached to heathenism, who may not in reality be so, or of whom it cannot be asserted on good authority; for remember that not all the inhabitants of the Galle district belong to the schools; the majority are professed heathens; that these publicly practice their superstitions is obvious, but we should carefully distinguish such as attend our schools and churches, though it may be that some of the former class creep in."

In 1724 a Resolution of the Politic Council proposed that since the vigorous prosecution of the translation of the Scriptures into Singhalese was highly desirable, the Rev. Mr. Conyn who had already translated the three gospels, should proceed with the rest of the New Testament, and that he be assisted by the Rev. Wetzelijs, who had applied himself with success

to that language, and had translated D'Outrein's sketch of religion; and that these two be relieved of their ministerial duties in Dutch, by the other clergy, in order that more leisure be given for their Singhalese studies. The proposal was gladly accepted. Mr. Wetzeliu8 was highly spoken of for his attainments; he preached in Singhalese also with great success to a concourse of natives. The Negombo proponent, having proved a disgrace to his calling, was dismissed, but the two who had been lately promoted from the seminary were conducting themselves well, and appeared useful. Frequent complaints were made about two Jaffna proponents.

In 1729 the Dutch congregation was represented to be in a flourishing state, under the figure of a vine, which can indeed bear good grapes, though the number be not great, nor all come to perfection, nor be so apparent to spectators; but the husbandman can satisfy himself that the vine has not been neglected, and that the fruit though not abundant is of a good quality. A great drawback to the Dutch congregation was that its members, being mostly Company's servants, were not permanent, but had continually to remove from one station to another. But the next year it was remarked that they could be more exemplary. The state of native Christians was said this year, to be melancholy, heathenism had revived among nominal Christians; temples and sanctuaries for images exceeded in number the Churches and schools, which latter had often to be closed on account of priests who had settled almost in every village, to destroy what had been built up with much care, and who were more esteemed than the clergyman. In the Colombo district however things were not so bad; there was no public manifestation of heathenism; while many were found at the annual visitation to possess a decent amount of knowledge, and an eagerness to learn, which was encouraging and hopeful.

In 1730 there were at Colombo, ministers 5, native proponents 2, krankbezoekers 3, one at Hangwelle, one at Negombo and one at Caltura. Dutch congregation at Colombo 405 members, in the Leper Hospital 15, at Calpentyu 15, at Negombo 21, Singhalese congregation at Cotta 316 members, at Negombo 130. Baptized persons in the Colombo district 40,621. At Jaffna, ministers 3, native proponents 2. Dutch congregation 190 members, at Manaar 33, Trincomalie 49, Batticaloa 36. Baptized natives in the Jaffna district 169,256, of whom 26 were Church members; at Galle, ministers 2, Dutch congregation 109 members, Matura 26, natives professing the Christian religion 78,691. The indifference of the Singhalese in this district arose to open acts of opposition against education and religion, which was complained of to the Governor, who promised to make inquiries. The Galle consistory consulted the Colombo consistory, how they were to act in cases of baptism; for since idolatry was becoming more prevalent, how could they recognize persons who practised idolatry. The opinion of the Colombo Consistory was, that when it could be proved and ascertained that parents were secretly attached to idolatry, they ought to be refused, that otherwise it would be well to call the parents, examine and question them on their motives for desiring baptism to their children, and that if their answers manifested a decided attachment to the Christian religion, they could not be refused, otherwise the minister would be going beyond what he was able to ascertain.

That this suggestion was adopted appears from their own statement. "The Rev. J. W. Marinus, in his annual visitation of the Galle and Matura Churches, demanded of those who came to be married, and to have their children baptized, whether they were more inclined to heathenism than to

Christianity, and then whether they were disposed with their own mouth to mention the principal tenets of their idolatry or superstition, which were specified to them, and to declare, as each tenet was successively set before them, that they abominated it as an impious work. These interrogations gave occasion to the rejection of several, which also might well have been done to those who replied to the questions laughing and jesting; but the reverend gentleman observed moderation, being unwilling to take upon himself the responsibility of the great revolution in practice which would proceed from the strict introduction of this new method, and judging it sufficient for the present to expel as an example to the rest the hardened despisers of religion, who refused to abandon their superstitions. But inasmuch as we experience from time to time the wretched state of the native Churches, through their obstinate refusal to destroy the places of heathen worship, notwithstanding the stringent placards, we find ourselves in a dilemma. For were we to refuse those whom we judge incompetent, the number of baptized persons would become very small, the generality not concerning themselves much about it, the evil consequences of which would become still greater; while on the other hand our consciences will not allow us to baptize indiscriminately. We are therefore in great perplexity and beg your advice and assistance. In order to shew the melancholy state of things, we must refer to a commission lately executed by J. W. Marinus and two scholars, to revise and adjust the thombos throughout the district, with the view of preventing heathens by means of false witnesses to have their names registered as already baptized. Since the year 1721 there have always been applicants for having their names inscribed in the thombos as baptized, when they are about to get married, and as there was no end of such suspicious applicants, it was dis-

covered after careful inquiry, that unbaptized persons came forward with false witnesses. In 1728 a commencement was made to redress this matter, which has been so far improved that a confrontation took place at every school between the villagers and those who were recorded in the thombos, whereby we found a certain number who pretended to have been baptized. In order to hear and examine such the above commission was directed to go the round of all the schools. It was then found, on the confession of the natives themselves, that incest and much illegal intercourse existed. They married first after their heathenish rites, and after begetting children, used to have their banns published in the Church and their marriage solemnized. Great is the number of suspicious characters, who will not name their husbands, but cohabit within the ties of consanguinity, and indeed with castes with whom they do not acknowledge matrimonial connection. When a man dies his widow lives with her late husband's brother, and when she has obtained children by him, she, (or one of her friends), calls them adopted children, in order that these, when grown up, may marry her legitimate children. They have purposely left children unbaptized, as we understand, with the view of being able to betroth them to heathens, which has been verified by the commission. There are also a great many who have given their names with witnesses as baptized; of these a few have proved their baptism, the rest having alleged falsehoods. Since this investigation, whereby the thombos have been rectified, none are enrolled as baptized who merely bring forward their witnesses to attest it, while we take care that they who are baptized are also duly registered. The commissioners were two whole months in the country, taking evidence daily from one school station to another; so that their report was a very copious document."

The obstacles to the success of Christianity according to this Galle report, were 1st.—The evil example of native chiefs who were incorrigible buddhists. To gratify their prejudice to caste and their pride of birth, they wanted a separate place of worship to themselves; their wives consequently never came to Church, nor their children to school. Notwithstanding the existing orders they allowed the places of worship to fall into decay, whilst they could build for themselves spacious dwellings, like palaces. 2nd.—The public prevalence of idolatry, and the secret adherence to it, under the cloak of Christianity. In 1730 and 1731 Marinus and Weyman were in danger of losing their lives while on duty in the country. From their birth to their death the Singhalese are said to be buddhists in heart. When a child is born they consult astrologers. Is it sick, they tie charms to its neck, hands and feet. Does it eat rice for the first time, a heathen name is given it, letting go the name given at baptism. Would they undertake any work, they must needs first ascertain the lucky day, the propitious hour. Are they sick, or in adversity, devil ceremonies are performed. Do they marry, it must be in a good hour, accompanied with all manner of superstitions. Do they die, their graves are ornamented with white leaves and cocoanuts as food for the deceased; for which purpose also they bring, a few days after the burial, rice and other victuals to the grave. They take offerings to Kattergam, in the King's territories, or they give them to the itinerant servants of dagobas. They honor a certain tree of buddhu, with flowers, lamps, rice, &c. The highest benediction they can pronounce is,—*May you become a buddhu*. They worship him at places where his image, made of clay, is erected, or where they say his bones are buried. 3rd.—Their apathy of the Singhalese, and the indolence of the proponents. 4th.—The non-observance of

the salutary placards issued by Government. 5th.—The inefficiency and unfaithfulness of school-masters and other servants: but on the other hand, as they were not paid for teaching adults, reading sermons and going about to the people, they were irregular herein, and their poverty obliged them to seek some work out of school hours, to get money. The recommendation for a fixed pay was favourably received by Government. 6th.—The offensive lives of many Europeans, and not to mention other instances, concubinage, not only among sailors and soldiers who may not marry, but also among those who may, even persons of rank and standing, which could not but create resentment on the part of the natives, who on being convicted of like offence must either pay a penalty or go to hard labour.

The Galle consistory complained that owing to the non-existence in Ceylon of an Ecclesiastical cœtus or presbytery invested with power to excommunicate and entertain important cases occurring in the respective Churches, they stood too much sub-regimine mundano, which impeded them in the full exercise of Church discipline towards persons high in rank and office; an instance of which, relating to their designed Governor Von Donberg, they submitted to the classis in Holland with all the papers relating thereto. They complained further of great apathy in religion among Europeans, whose laxity also of conduct had obliged them to debar some from the Lord's table. The Colombo consistory likewise regretted the backwardness of their congregation in attending divine service, except on feast days. A worldly spirit possessed many. The clergy admonished and warned sometimes powerfully, at other times gently and in love, but often without success. They found their work hard, and sighed unto the Lord that piety might shine forth in the conduct of the inha-

bitants. In this year, of the 42,129 professed native Christians in Colombo district 988 were members ; of 171,189 in Jaffna 18, and of 81,266 in Galle district only 6 were members. .

In 1734, Roman Catholicism was getting a footing in Galle, which suggested the strict execution of the Government placards against popery. During the country visitation the minister destroyed seven places of heathen offering, without hinderance or molestation, which led to the inference that Government might easily if they would, crush idolatry altogether. The classes of Delft, Delfsland and Schieland, as also that of Walcheren in their reply of 1733, regretted that of the vast number baptized, so few were real professors, calling them *Christianos sine Christo*, and desired to know the reason or cause why the numbers of these two classes were so disproportionate ; whether their profession of Christianity was by birth, or by transition from idolatry, and what were the most effectual means of uprooting the evil. The Colombo consistory replied, that as far as concerned their own district, they had not so much cause of complaint about the prevalence of temples, priests and superstitious practices, though it was true such practices existed in secret ; that they had 988 native communicants, which number would be greater if the means of grace were more copiously afforded ; that there were but two places, namely Negombo and Cotta, in which the Sacraments were administered quarterly in Singhalese and Malabar, so that several members had to travel twenty or thirty miles to attend on these occasions ; that the natives had to serve the Company, and burdens to bear, which precluded the opportunity of receiving regular instruction ; that the headmen were great obstacles to the moral improvement of the people. The other reasons which they specify have already been mentioned.

About this time the subject of " the separation or com-

bination of the two Sacraments," as it was termed, was seriously discussed in the Synod of Holland; and the opinion of the clergy in the different colonies was requested. The subject regarded converts from heathenism to Christianity, whether adult candidates for baptism should not invariably be required to observe the Sacrament of the Lord's Supper also, and simultaneously, and whether the observance of the latter should not be the condition of receiving the former. The question arose from the discrepancy between the many baptized and the few who communicated; and the object was to introduce some uniformity of practice in the Colonies. The Ceylon clergy thought, as far as this Colony was concerned, an unqualified union impracticable; that it would occasion the overthrow of all that had hitherto been done for the advancement of native Christianity; that if they rejected adult candidates for baptism unless they partook also immediately of the Lord's Supper, these persons would invariably apply to the itinerant, so called Roman Catholic priests, who were to be found in every village, baptizing indiscriminately all who would consent; whereby a wide door would be opened to popery; and the clergy be subjected to great difficulties whenever children were brought to them for baptism by parents who made the application on the ground of their own baptism by a Romish priest, but which they could not verify, not being furnished with certificates by those priests. They admitted that the number of baptized natives was great, and that of members disproportionately small, but they denied that the two Sacraments were altogether separated, as their Batavian brethren had made it appear. The great number of the former class did not arise from numerous adult baptisms, for against one adult an hundred children were baptized at the visitation of rural Churches, and the numerous

instances of infant baptism originated in the parents professing that they and their forefathers were Christians from the Portuguese time. The Synod however decided on the absolute combination of the Sacraments, but left it to the consciences of the Ceylon clergy to deviate from the rule.

It was common among Dutch families to adopt native and also illegitimate children. About this time certain rules were framed to apply to the act of adoption, and particularly to the baptism of such children. When a person expressed a wish to adopt and to have baptism administered to a child, the consistory were first to ascertain that the adopter was of good report in the Church and likely to give the child a christian education, upon which the individual was solemnly enjoined to the faithful discharge of the obligation he took upon himself. The reason for circumspection was, that many native parents from a desire to have their children merely baptized, sometimes got their wish gratified in this manner by European families, who afterwards allowed the parent to keep the child, to the total neglect of a religious education.

In 1736 the consistory complained of Government interference in the election of elders and deacons. The practice hitherto had been for the meeting first to choose double the number actually required, and when Government had expressed their approbation of the names on the list, then to proceed to the selection out of these, which become final. Government now required them to make a selection at once of the number actually required and to submit it for final approbation. This was regarded as an infringement on their liberty, but does not appear to have been redressed. The members generally chosen were public servants, and therefore Government reserved to itself the power to say whether such persons could be conveniently spared to serve the Church.

In 1737 a question was raised about the name Jehovah in the Singhalese version, and it was agreed that it should not be rendered into Singhalese, but retained with a marginal explanation of its meaning. About this time, as the printing press came into full operation, the translation of the Old Testament was vigorously prosecuted, and Mr. Conyn, the greatest Singhalese scholar, was entrusted with the work. Before this time they had only manuscript copies of detached books of sacred scripture, and the only printed work, was Mr. Ruel's grammar, published in Holland with the Singhalese characters in wood-cuts. The Jaffna district had the following number of places of worship, Tenmoratchie, Wademoratchie and Patchilepale 12, Trincomalie, Batticaloa and the Wanny 4, Mantotte and Manaar 10, the Islands 9. The low state of Christianity in the Island was made the subject of serious consideration and earnest prayer, and rather desponding letters were written to the classes.

It appears to have been the uniform practice of the Dutch Government to require persons who proposed settling as Colonists to report themselves and their intended occupation. In 1739 two persons arrived from Holland, belonging to the sect of Hernhutters or Moravian brethren; who were reported to the Governor as mechanics, but were not ecclesiastically known to the consistory. They at first attracted little public notice, but instead of following their professed occupation, they began after a while to hold, what the consistory termed, conventicles or unauthorized assemblies in private dwellings, in which, it is stated, offensive and fantastical propositions were discussed; such as, whether the Colombo congregation were a body of regenerate persons; whether their clergy had indeed received the Holy Ghost; whether the Sacrament might not with equal propriety be received of the hands of the Hernhutters, in their

particular assemblies; whether it was right to communicate with an unregenerate congregation; and such like.

These individuals collected about 50 adherents, some Church members and others not; and two of the krankbezoekers took an active part in their meetings. The commotion created by this new doctrine, threatened, as the consistory apprehended, a dangerous schism in the congregation. At a special meeting the two krankbezoekers were summoned, one of them Portous by name, being examined and exhorted to withdraw from those dangerous persons, obstinately refused, and treated the authority of the consistory with disrespect, which constrained them to apply to Government for his removal to Galle. When about to proceed thither, Portous applied to the consistory for an attestation of membership and good conduct, which was of course refused unless he recanted and professed penitence for his other acts of impropriety; when he again set them at defiance he was ordered to Batavia to be further examined. The other krankbezoeker, Erfson, promised amendment and was retained. The consistory complained to Government of the Hernhutters, who finding their position unpleasant applied for leave to return home. In a letter from the Cape of Good Hope, where these passengers had touched on their voyage to Ceylon, they were recommended to the consistory's notice as Moravian Missionaries; the consistory replied that they had received no official information of their missionary designs, that these men did not go into the country but remained at Colombo, and that they could not be recognized as fit instruments for religious instruction, as their tenets were discountenanced by the Synod. From this incident it would appear that religious toleration was not much understood. A letter from the classis in the subsequent year advised the clergy to guard against the freaks of ambitious krankbezoekers.

A Portuguese Roman Catholic priest, Emanuel Aquiar, became Protestant, at Calcutta, and on his application was ordered by the Government, with the advice of the Batavian consistory, to proceed to Colombo, and be there preparatorily examined, with the view of admission as a preacher. The Colombo consistory accordingly admitted him proponent, in 1741 and recommended his being employed at Galle, to preach in Portuguese. He was represented in poor circumstances, and his application for appointment, written in bad latin, as also the little satisfaction he appears to have subsequently given, indicate him as a person of not much ability.

The Dutch congregation at Colombo had increased in a few years from 300 to 786 members, but their spiritual state was considered to be low, from the fact that though the number of members was so great, yet their attendance at Church was so indifferent that the ministers had not unfrequently to preach, as it were, to empty seats.

In 1757 the same complaint was renewed in the following terms; that the Europeans were on the whole not exemplary in the religion they professed; that they led indeed moral lives, but their object was more to seek the praise and favour of men; being destitute of inward piety they made luxury a virtue, carnal indulgence their happiness, pride their glory. That of a congregation at Colombo of 1000 members, very frequently no more than 50 were present at divine service and in the afternoon none at all. Much evil on the native mind was apprehended from this circumstance.

There were in 1749 but two ministers at Colombo, and one at Jaffna. Galle had been destitute for three years, owing to the necessary removal from thence to Colombo of Mr. Fabricius. It was apprehended that the Church there would fall into confusion. The natives complained that there was no

one to solemnize their marriages and baptize their children. By order of Government the rector of the Colombo seminary paid periodical visits to Galle until provision could be made; and in 1747 there were five ministers in all in Ceylon, three at Colombo, one at Jaffna and one at Galle, which scanty supply induced them to apply to Batavia to send over any that could be spared. The Colombo minister who had to visit Calpentyn this year was obliged to proceed not only to Tutu-coreen but even to Cochin, which were also vacant Churches.

In 1745 not only from ten to twelve printed editions both in Singhalese and Tamil of catechisms large and small, of prayers, formularies, sermons, and of the New Testament had successively come to light, but also a work was in circulation, for the benefit of Singhalese readers, consisting of 243 octavo pages, entitled, the Doctrine of Truth and Godliness. Three successive years complaint was uniformly made of indifference, and small amount of religious knowledge among native Christians. But the Reformed Church met with increased opposition from Popery; its emissaries were stated to be in all places drawing away the people. These agents, who appear to have held the office of catechists, were, on account of their colour and dress, not distinguishable from other people, and therefore difficulty was found in discovering and apprehending them. Their influence had so far increased, that several Singhalese refused to answer certain questions of the catechism out of which they were taught, alledging that they were Roman Catholics.

In 1750 the Roman Catholics in the Negombo district addressed a Memorial in Tamil to Government, which was referred to the consistory for consideration. It contained the following complaints. That as the petitioners adhered to the Roman Catholic faith which had been taught two hundred

years ago to their forefathers, they did not wish their children to learn in the Government schools tenets which were contrary to their belief, and which it grieved them to hear rehearsed by their children on their return from school. That to escape the Government penalty or fine they got their children baptized in the Reformed Church and let them attend school, but that they were nevertheless in the practice of secretly baptizing the same children into the Romish Church. That although they had been taught in the schools to deny, yet that they still believed and practiced what Romanists teach on the following tenets, viz. The seven sacraments, transubstantiation, good works, the Virgin Mary, the Crucifix and Images. That this contradiction in their secret belief and outward confession made them doubt the salvation of their souls, and therefore prayed that they might be allowed the free exercise of their religion, declaring that, notwithstanding the Protestant instruction, they would not forsake their religion. The recommendations of the clergy on this memorial were as follows. 1st.—That the Government regulations should be strictly enforced, and the fines on non-attendance at school renewed. 2nd.—That Romish baptisms and marriages should not be acknowledged nor sanctioned. 3rd.—That none but Protestant headmen should be employed by Government in the districts. The Politic Council on the receipt of these recommendations came to the following decision. 1st.—That it was not the province of the consistory to trouble themselves about penalties or matters which belong to the Civil administration. 2nd.—That the subject of Roman Catholic baptisms and marriages was under the serious consideration of the Batavian Government. 3rd.—That Government would regret being obliged to admit no headmen into their employ but such as profess Protestantism, as the scarcity of this class would subject them

to much inconvenience. They concluded with advising the clergy, as the best means of promoting the good cause, to acquire a thorough and familiar knowledge of the native languages, and thus to instruct the people more effectually, and reclaim them from popery. The clergy agreed in 1753 for this purpose to hold weekly meetings and catechizings at private dwellings, in the Malabar language. The Roman Catholics erected places of worship at Caltura, and began public exhibitions and processions. Their principal leader herein was apprehended, brought to Colombo, and banished by Government to Tutucoreen. At Negombo the Romanists persecuted the Protestants, reviled them, spoke disrespectfully of their clergy and nearly killed a Protestant.

Seven years afterwards a disturbance was raised in the Alutcoor corle in the Negombo District by Roman Catholics, which had to be put down by a Military detachment. The scholarchal commission had reported to Government that this province was a stronghold of popery. Government ordered certain persons who had erected Roman Catholic Chapels, under penalty of hard labour in chains, to break them down. Upon which two were destroyed, but when they proceeded to a third, they were violently opposed by a crowd of women. Upon which the Dessave of Negombo sent off some Mohandirams and Lascoreens to enforce the orders, but these were attacked on their way near Topoe by about 1000 men, principally fishers, who rushed out of the jungle, wounded several, obstructed their return, as also any communication of the intelligence to Negombo. This circumstance obliged the Governor to send thither a detachment of 48 Europeans and 96 Native soldiers with their officers, and a number of armed Lascoreens with their chiefs; instructing the Lieutenant, Dessave and Chief of the Mahabadde, to bring the insurgents to

their duty. Their orders were to proceed with circumspection, lest the natives should fall upon them from their hiding places along the road; and not to adopt severe measures until milder efforts proved ineffectual. On their arrival their first measure was to seize 53 dhonies of the fishers lying on the beach, which contained provision and other articles, and confirmed the suspicion that it was the intention of the insurgents, in case they should be pressed hard, to take refuge in their boats. With the help of the Corale of the Alutcoor corle they apprehended several of the ringleaders who were sent up to Colombo under escort. On their arrival at Topoe and Pallanchene they found all the native dwellings deserted, and the people collected in an Island on the confines of the Company's territories. Several messages went backwards and forwards between the insurgents and the Military detachment of the Dutch, but the natives would not return peaceably; as however they made no opposition, the expedition ended in destroying all the Roman Catholic places of worship. The Government schoolmaster of Pallanchene was discovered to have been an abetter in the late affray, for in his house were found the very weapons spotted with blood, employed in the attack on the Mohandirams and Lascoreens sent from Negombo. The Ecclesiastical report of the Galle district in 1754 says, that the native christians there were not only destitute and ignorant of all that ornaments the Christian character, but that also several Church members of long standing after having seceded to Romanism, had seceded also to heathenism. A controversial work against popery by Mr. De Melho one of the native ministers, first written in Dutch, and after being Ecclesiastically approved, translated into Singhalese, was published about this time; as also the Heidelberg catechism in Tamil.

The same De Melho translated in 1757 the Dutch

Liturgy into Tamil, and a catechism of two parts, historical and doctrinal, into Portuguese. No religious books were published at the Government press in Ceylon until examined and ecclesiastically sanctioned, for which purpose the Colombo consistory were a standing commission. Great indignation was excited among the Ceylon clergy by the appearance of a pamphlet published in Holland by a Theological student at Leyden, Sybert Abraham; he was one of the youths sent thither from the Colombo Seminary. The Rev. Mr. Saaken produced the pamphlet in the consistory, asking his brethren whether any of the charges and statements therein contained respecting the Ceylon clergy were true, for if so, he would resign his office. The reason why Christianity did not flourish in the Colony, the pamphleteer did not attribute to the natural aversion, apathy and stiffneckedness of the inhabitants, he, the writer, being sufficiently acquainted with the religious disposition and teachableness of the people of Ceylon and the Coromandel Coast. This assertion the meeting denied, having all along complained of religious apathy, so that they prosecuted their work sighing, and if the love of religious knowledge existed, how was it that public worship was so badly attended? Nor was the religious declension attributable to Government, but, said the pamphlet, to the negligence of ministers, and to their ignorance of the native language owing to their indolence. The meeting repudiated this statement of a thoughtless youth, who, while in Ceylon, had the very clergy he blamed as his teachers, guides and examiners. This charge of ignorance inferred that the clergy were unemployed, while at this time there was a Dutch congregation in Colombo of 1,000 persons, to be attended to by one minister with the help of a proponent, the other ministers being entirely employed in Singhalese preaching, visiting the district and teaching at the seminary

with the exception of but one Dutch service in the month. Another charge was that most of the clergy who came out to the Service in India, had other objects in view than the illumination of the East with the light of the West,—that it was for the sake of gain. The clergy would challenge the writer to prove this malicious and dishonoring assertion. Another assertion was that previous to the arrival of Governor Baron Van Imhoff, the Ceylon Church was tottering. The meeting remarked that their own observation and experience, as also the faithful statements they annually sent of the Church, were not in accordance with that remark. It was also said that the people were taught in a popish manner, which the meeting supposed, meant, mere memory word. Some ministers present, who had served in the Colony 30 years, declared that it had ever been their utmost endeavour to impart a clear understanding of the fundamental doctrines, though they found that notwithstanding many were too attached to earthly and sensual things, to take to heart the spiritual truths inculcated.

A few years afterwards (1750) the writer of this pamphlet, on his return to Ceylon, as ordained minister, was confronted by his fellow clergymen in the first consistorial meeting he attended, when he retracted all his statements, confessing his inability to prove them, upon which both parties cordially united.

It appears from an instance on record in 1751 that when a slave, the property of a Mahomedan, embraced Christianity, he obtained his liberty from Government. In 1748 a famine prevailed in the Western Provinces, after long draught, which caused a failure in the crop, and was immediately followed by a great inundation. In twelve months of 57,585 native Christians in this district 1,000 had died, of whom 70 were Church members.

In 1750 there was an acquisition of four ministers, two of whom had been students of the seminary and had completed their studies in Holland. One of these commenced a stated Tamil Service in Colombo, and the other was engaged chiefly for the Singhalese. The proponent De Melho, of whom mention has been made, and who during the scarcity of hands was employed in Colombo as assistant preacher in Tamil and Dutch, went to Batavia to receive ordination.

During one annual visit in 1751, through the Colombo district 1,031 children were baptized, 13 adults admitted, and 297 couples married. In Jaffna, during one visitation, 4,069 children were baptized and 930 couples married, but the Christians of Jaffna were compared to Laodiceans. As to the character of the Singhalese it was remarked, those living more inland, though poorer, were more regular at school, and in general more hopeful than the maritime people, while the Malabars, who were most Roman Catholics, were still worse, though with greater advantages both as to intelligence, and to means and facilities afforded by Government.

In 1760 arrangements were made to administer the Lord's Supper quarterly at Pantura, Nagam, and Dandoegam, not only because many Church members residing thereabout found it difficult to resort on such occasions to Caltura, Cotta or Negombo, on account of the distance, but also with the view of inducing others to enter into Church fellowship.

From this period to the departure of the Dutch from Ceylon, nothing appears to have occurred in the Church and state of Christianity, differing in features from the particulars already noticed, and therefore this account need not be further lengthened.

COLOMBO DISTRICT.

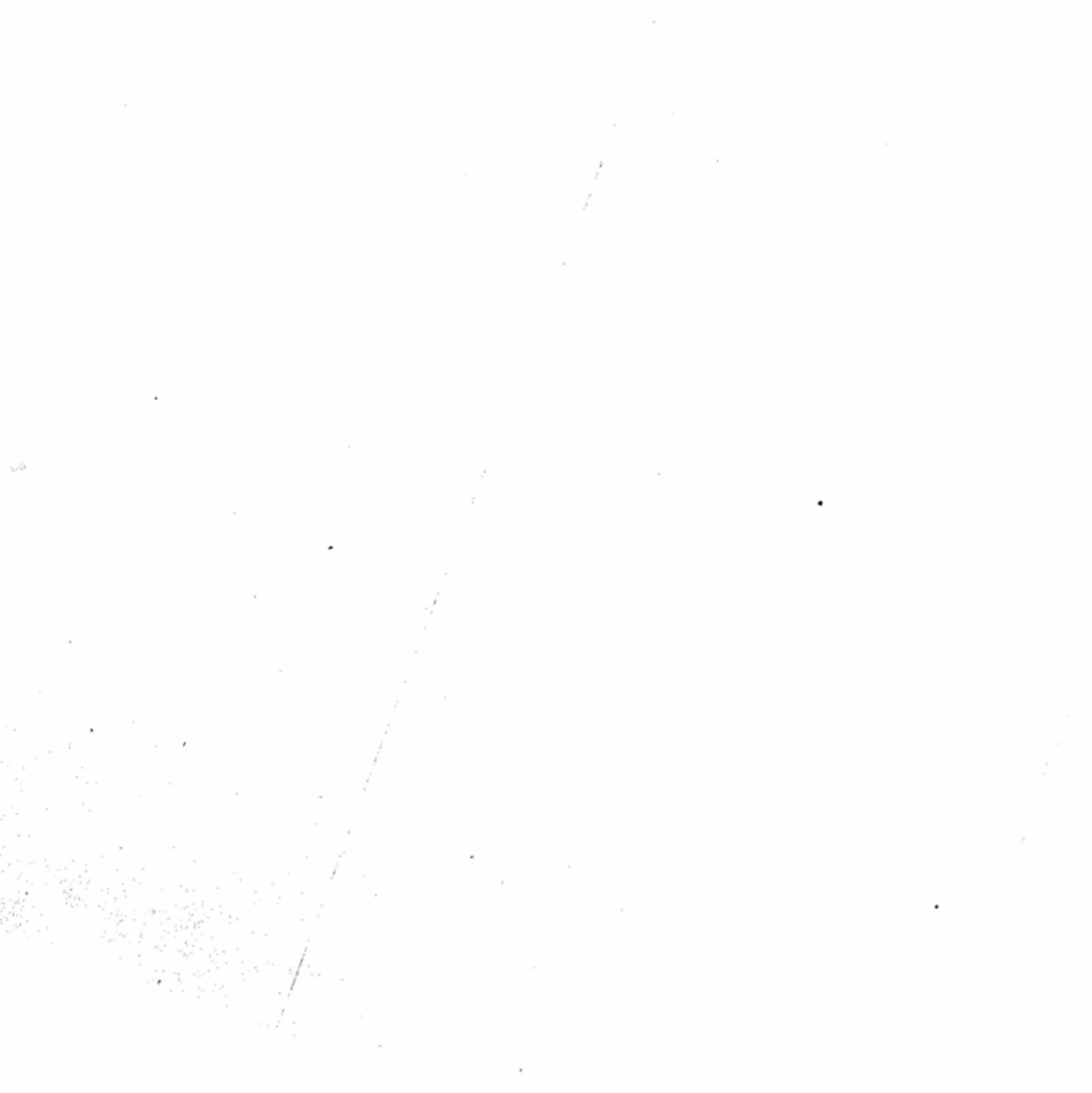
JAFFNA DISTRICT.

GALLE DISTRICT.

Year.	Native Christian population including children.	Native Members in rural Churches.	Dutch Congregation.					Native Christian population including children.	Dutch Congregation.				Native Christian population including children.	Dutch Congregation.	
			Colombo.	Calpentin.	Negombo.	Leper Hospital.	Caltura.		Jaffna.	Manaar.	Trincomalee.	Batticaloa.		Galle.	Matura.
1706	22,880							100,000							
1709	26,278							179,715							
1710	35,130	—	—	—	—	—	—	119,927	123	27	39	28	52,400	—	—
1717	—	—	—	—	—	—	—	Baptized adults. 119,927							
								Baptized children 28,488							
								Unbaptized infants 31,430							
1720	—	Negombo 116	—	—	36	1	—	Slaves, men women & children } 6,744	—	30	35	31	55,159	93	19
								Total..... 186,589							
1721	34,894	{ Negombo 141 } { Cotta..... 90 }	310	12	29	15	—	182,302	190	20	32	31	58,711	93	17
1722	36,596	{ Negombo 173 } { Cotta..... 170 }	304	15	31	18	—	183,116	205	24	—	—	69,236	112	16
1724	37,398	{ Negombo 181 } { Cotta..... 208 }	327	16	30	17	—	Adults..... 124,546 School children } 28,447 Infants..... 32,652	190	23	39	38	69,736	108	17
								Total.. 185,645							
1726	38,039	{ Negombo 196 } { Cotta..... 226 }	367	14	29	17	—	188,367	197	30	41	40	71,234	105	16
1727	38,242	{ Negombo 180 } { Cotta..... 275 }	374	17	28	16	—	188,265	197	38	43	39	{ Members..... 8 } Singhalese..... 73,109 Malabars..... 925	111	9
1728	39,965	{ Negombo 151 } { Cotta..... 292 }	379	16	27	22	—	187,133	178	*92	*92	39	{ Total..... 74,034 }	108	16
1744	57,794	{ Negombo 171 } { Cotta..... 484 }	713	19	22	10	—	189,899	247	—	—	—	86,000		
1745	57,762	570	740	15	30	—	—	188,164	242	46	75	32	86,000	*170	*28
1746	—	—	—	—	—	—	—	189,608	260	—	62	30	{ Members..... 72 }	142	34
1748	57,585	{ Negombo 162 } { Cotta..... 350 }	800	14	20	—	—	—	293	31	—	28	{ Members..... 82 }	*171	30
1752	60,767	{ Negombo 135 } { Cotta..... 225 } { Caltura... 140 }	1000	9	10	—	—	{ In the 4 provinces. 83,358 } Elsewhere..... 99,977 Members..... 30 Jaffna..... 87,243 Members..... 39 Trincomalee..... 783 Batticaloa..... 107	265	—	25	24	{ Members..... 54 }	145	24
1755	{ Men.... 32,658 } { Women 30,338 } Total . 62,996 { Men.... 33,323 } { Women 30,826 } Total . 64,149	526	1000	30*	14	—	16	Members..... 39 Trincomalee..... 783 Batticaloa..... 107	257	—	*60	25	{ Men..... 50,383 } Women..... 38,859 Members..... 32	156	18
1758		—	—	—	—	—	—	Jaffna..... 129,079 Batticaloa..... 284 Trincomalee..... 1,477 Jaffna..... 182,226 Members..... 64 Manaar..... 9,320	260	35	*84	26	—		
								Members..... 64 Manaar..... 9,320	257	—	89	27	Members { Galle..... 89,077 } Matura..... 17	176	28
								Members..... 5 Trincomalee..... 2,006 Batticaloa..... 453							

* Including Native Members in Town. † Including School children.

Note.—The blanks in some columns are unavoidable from want of data.



On the History of Jaffna, from the earliest period to the Dutch Conquest. By SIMON CASIE CHITTY, ESQ., C. M. R. A. S.
—(Read 22nd May 1847.)

IN periods of remote antiquity, the northern and north-western portions of Ceylon, including Jaffna, are said to have been inhabited by the *Nāgas*, and hence distinguished under the appellation of *Nāgadīpo*, or the peninsula of the *Nāgas*. The *Nāgas*, it should be observed, were not serpents as their name implies, but a race of people so called merely from their worship of the serpents; and in the account given in the *Mahawanso** of a visit made to them by Buddha, in the year B. C. 581, they are described as having had at that time a complete social and political organisation, with a King of their own, who was possessed of "a gem-set throne." We are, however, profoundly in the dark as to what became of the *Nāgas* after the invasion of Ceylon by Wijaya, in the year B. C. 543: and consequently we are unable to ascertain whether they were extirpated by the victor, or merged into the succeeding population; but the latter may be considered as more probable than the former. Be this as it may, the name *Nagadīpo* seems to have continued to be applied to the northern portion of the Island to a later period at least by the Singhalese†; and Ptolemy, who flourished about A. D. 200, refers to *Nagadibii* as a town in *Taprobane* at his time, but erroneously places it on the east side.‡ It may also be mentioned, that in the list of Singhalese Sovereigns we meet with several who bore the epithet *Nāga* as an affix to their patronymics, and there is still a temple on one of the small Islands near Jaffna, dedicated to

* Turnour's Translation of the *Mahawanso*, chap. 1. p.p. 4—5.

† Ibid. chap. xxxv. p.p. 225—227.

‡ Vincent's *Periplus of the Erythrean Sea*, vol. ii. p. 450.

Nāga Tambiran, or the god of the *Nāgas*, in which worship is offered to serpents to this day.*

From what has been recorded in the *Mahawanso*,† it would appear, that during the reign of the King Dewenipiatisso, which extended from the year B. C. 307 to the year B. C. 267, the present *Coloimbogam*, in Jaffna, flourished as a port under the designation of *Jambukolo* or *Jambukolopattna*, and the sacred *Bo*-branch, which he sent for from the continent of India, having been landed there, in the year B. C. 307, a *Wiharo* was erected by him on the spot where it was deposited on its debarkation.‡ In a Singhalese tract, which treats of the transportation of the *Bo*-branch to Ceylon, it is stated, that the King Dewenipiatisso bestowed Trincomalie and Jaffna on Prince Rama, one of the Ambassadors, who escorted the *Bo*-branch from the Continent;‡‡ but no allusion being made to it in the *Mahawanso*, the correctness of the statement may be questioned.

The account of the colonization of Jaffna by the Tamils is comprised in the *Kylāsa Mālā*, a poem attributed to one of their ancient bards. According to this work, the peninsula of Jaffna was lying a complete wilderness, when a certain princess of *Chola*, § who having paid homage to the god *Shanda* in hopes of being relieved from the deformity of a horse's head with which she had the misfortune to be born, was directed by him in a vision to repair thither, and bathe in the well of

* Ceylon Gazetteer, p. 169.

† Turnour's Translation of the *Mahawanso*, chapter xi. p. 69. chap. xviii. p. 110.

‡ Ibid chap. xix. p. 119.

‡‡ Upham's Sacred and Historical Books of Ceylon, vol. iii. p. 226.

§ That part of the South of India, comprising Tanjore, and the country along the river *Cāveri*.

Keerimalle, near *Kangaisentorre*. * She did so, and finding herself cured, erected a temple in the neighbourhood at what has thenceforward been called *Mávitapuram*, or "the city where the horse quitted."† Subsequently to this event, it happened that a blind minstrel, named *Yálpánen*, departing from *Chola*, arrived at the Court of the King *Narasingha Rája*, ‡ who then swayed the sceptre of Ceylon, and having by his wonderful feats on the lute ingratiated himself into the favor of that monarch, obtained from him a grant of the peninsula. He called it after his own name *Yálpánen Nádu* or *Yálpánam*, || and inviting from the Continent as many of his countrymen as chose to share with him in his good fortune, established them in the different parts of his territory, which

* *Kangaisen*, or *Kangaiyen* is another name for *Skanda*, and *Torre* implies "a port." It is situated about 12 miles north of *Jaffnapatam*, and is occasionally resorted to by the European residents of that place for the sake of the sea breeze. There are the remains of a Fort built by the Portuguese.

† *Mávitapuram* is situated exactly 11 miles north of *Jaffnapatam*, and the temple, which now stands there, is said to occupy the site of that erected by the *Chola* Princess. The tradition concerning the Princess, although it wears in some respects the character of a fable, is evidently founded upon some historical fact, her memory being still commemorated by the people of *Jaffna* in the annual ablutions performed at *Keerimalle*, and the festival celebrated at *Mavittapuram*.

‡ The *Kylása Málá* represents *Narasingha Rája* as the son of the *Chóla* Princess herself by a Prince, who resided at *Kadiramalle*, or *Katragam*. His name, however, does not occur in the list of the Singhalese Kings, and I am therefore induced to believe, that he was merely a subordinate King, who ruled over the northern part of the maritime provinces of Ceylon; for there are said to have been in ancient times no less than sixteen Kings in the Island, each having a certain portion of it under his sway, and paying homage to the Emperor of *Sitawaka*, Philaethes' History of Ceylon, page 51. Note.

|| This name is still in use amongst the natives, although the Europeans have corrupted it into *Jaffana* or *Jaffna*.

he continued to govern for many years. No sooner had he died than Pandi Maluver, a chief of the *Vellálas*,* without any reference to the Singhalese King, proceeded to Madura and induced a Prince, named Singha Arimal or Singha Ariya† to come over to Jaffna, and assume the reins of Government, which, we are assured, he did in the year *Kaliyugam* 3101, or B. C. 101.‡ This Prince was crippled in one of his arms; hence he was surnamed *Koolangai Chakravarti*. Having fixed his residence at *Nalloor*,§ he built there a palace with a temple to the god *Kylása Nather*,§ whom he worshipped, and being a Prince of great energy and talent, soon found means to extend his dominion over the adjacent parts of the country, called

* *Vellálas*, those of the agricultural tribe.

† Some accounts represent Singha Ariya as sprung from the stock of *Chólab* by a Brahman female of Manavy in Ramnad; and hence he is said to have assumed the ambiguous title of *Ariya* to signify both sides of his parentage; for the word *Ariya* is a synonyme for the *Chóla* Kings as well as for the Brahmins. Bertolacci, in his *Account of Ceylon*, p. 12, favours this opinion. Speaking of the ancient town of Mantotta, he says "it was the capital of a Kingdom founded by the Brahmins, who had possession of almost all the northern parts of Ceylon, including Jaffnapatam." The *Kylása Málá*, however, asserts that he was of the race of *Pandya*, and the fact of his having set out from Madura, the seat of the *Pandyan* Kings, very much strengthens the assertion.

‡ This nearly accords with the date assigned by Mr. Turnour in his *Epitome of the History of Ceylon* to the invasion of the Island by seven Tamils, who landed at *Mahatittha* (Mantotta) with a great army, waged war against the Singhalese King Walagmbahu 1st, and compelled him to take refuge in the mountains. See *Ceylon Almanac* for 1833, p. 228. *Mahawanso*. chap. xxxiii. p. 203.

§ *Nalloor* or as it is more usually but erroneously called *Nellore*, is situated within a few miles of the fort of Jaffnapatam, and forms at present the head-quarters of the Church of England Missionaries in the District. Adjoining the mission premises are pointed out the site of the palace of the Tamil Kings, of which there are however scarcely any traces now remaining.

§ *Kylása Nather*, a title of Siva, implying "the lord of the Elysium."

Wanny, as well as over the Island of Manaar,* and the mainland of Mantotta, which till then had been under the Singha-
lese. He also introduced fresh settlers from the Continent, fortified all his frontiers, and stationed wardens and watchers in different parts of the kingdom to protect it from invasion. Some think that it was during his Government that the Giant's Tank, which once irrigated immense paddy lands in the Mantotta district, was formed, but this requires confirmation. He is stated to have had a long reign, the exact period of its close is, however, not known; nor do we possess any information even as to the names of the princes who reigned after him until the end of the thirteenth century. We are, nevertheless, able to state from what has been recorded by the Greek and Arabian writers, that during this long interval the kingdom of Jaffna enjoyed considerable prosperity, arising chiefly from a very extensive commerce which was carried on with its ports at first by the Greeks and Romans,† and subsequently by the

* Baldens and other European writers derive the name Manaar from the Tamil words *man*, sand, and *aar*, a river. They have, however, been misled by the mere euphony of these words, and have neglected the true orthography; the words for "sand" and "river" are spelt respectively with a hard *n* (*ṇ*) and hard *r* (*ṛ*), while in the name *Manaar* the soft *n* (*ṇ*) and soft *r* (*ṛ*) are employed, and by this alteration a total difference of signification is produced, and it is found to convey no definite idea, but merely a vague reference to some unknown foes.

† There can be no doubt that the commercial intercourse of the Greeks and Romans with Ceylon was confined to the northern and north-western parts, and I suppose this to have been the reason why their writers did not notice Cinnamon amongst the products of the island, the plant being found only on the south-west Coast and in the interior. As a further confirmation of this opinion it may be added that traces of their visits have hitherto been only discovered on the northern Coast. We learn from Valentyn that in the year 1574 or 1575, when some houses were being built at Mantotta, there were discovered the remains of a Roman building, and an iron chain of a

Persians and Arabians; and M. D'Anville* supposes that the royal city mentioned by Pliny, under the name of *Palæsimundum* and the King of which sent an Embassy to Claudius,† represented Jaffnapatam.

About the commencement of the fourteenth century, the throne of Jaffna was filled by Ariya Chakrawarti, who, as his name imports, was in all probability a descendant of Singha Ariya. The Singhalese writers represent him to have been a vassal of Kulasekhara Pandyan, King of Madura, but he was only his ally, and it was in that character that he commanded the army which the latter sent over to Ceylon, and which fought against the Singhalese monarch Bhuwaneka-Bahu 1st, took his capital Yapahoo, and carried off the Daladarelic.‡ His successor's name has not transpired; but we find

wonderful and magnificent pattern, besides three copper coins and a gold one, which latter proved to be of the Emperor Claudius. Sir Alexander Johnston states that in the ruins of the same place "a great number of Roman coins of different Emperors, particularly of the Antonines; specimens of the finest pottery, and some Roman gold and silver chains have been found." Transactions of the Royal Asiatic Society, vol. i. p. 546. Mr. Roberts, in his Oriental Illustrations of the Sacred Scriptures, p. 541, notices the discovery by a Toddy drawer of several Grecian coins in Jaffna, on one of which he found in ancient Greek characters, *Konobobryza*.

* Compendium of Ancient Geography, vol. ii. p. 552.

† Pliny's Nat. Hist. Lib. vi. cap. xxii. Major Forbes, in his Eleven Years in Ceylon, vol. i. p. 262, 2d Edition, is likewise of opinion that the Embassy in question proceeded from some of the Malabar Settlers or tributaries, and not from the Singhalese sovereign. He thinks that the *Rachia*, who headed it was a *Risha* or mendicant, while Fre Paulino supposes he was a *Raja*; my opinion, however, is that he was only an *Aratchy*, an officer of the Police in the Tamil Regime, and we have an instance at a later period of a similar functionary having been dispatched by the King Bhuwaneka-Bahu 7th, as Ambassador to the Court of Lisbon. See Ceylon Almanac for 1833, p. 261.

‡ Ceylon Almanac for 1833, p. 259.

a Prince of the same name ruled over Jaffna about A. D. 1371. He also carried on hostilities against the Singhalese, and was so far successful that he subdued the whole of the west coast, threw up fortifications at Colombo, Negombo and Chilaw, and continued to collect tribute from both the high and low countries, and likewise from the nine ports.* It was his court which Ibn Batúta, the Arabian Traveller visited, and whom he found possessed of "considerable forces by sea," and also plenty of riches, amongst which is particularly mentioned "a saucer made of a ruby, as large as the palm of the hand, on which he kept oil of aloes."†

Sri Wira Prakrama-Bahu, who ascended the throne of Cotta in A. D. 1410, is said to have again reduced Jaffna under the Singhalese yoke, deposed Ariya Chakrawarti, and made one of his sons, named Sapumal Kumara, King over it; and the particulars of this event will be found in the following extract from the *Rajavalli*: "The King thought within himself that there was no need for several Kings to be in the Island of Ceylon, and accordingly, having assembled his forces, placed them under the command of his eldest son, Sapumal Kumara, and sent them out against the Malabar enemy; and the Prince fell upon many villages belonging to Jaffna, and defeated the same, taking many prisoners, whom he brought to Cotta. The King sent out his said son for the second time with another army; and this time the Prince entered the city of Jaffna itself, and made himself master of the ports thereof. When the Prince entered Jaffna, he rode upon a black horse; and the Malabars, hiding themselves, lay in wait, in order to direct their efforts against the same, with a view to get the Prince into their

* Upham's Sacred and Historical Books of Ceylon, vol. ii. p. 264.

† Prof. Lee's Travels of Ibn Batúta.

power; but the Prince's steed sprang amongst them, like a tiger on his prey, and put them to flight; and the Prince himself, in the midst of the Malabars, made such carnage that the streets of Jaffna ran with blood that day as if it had been a river; and, moreover, the Prince took the King Awrya Chakrawarta and put him to death, and taking his wife and children, brought them to Cotta and presented them to his father," who thereupon, "conferred on him many presents, and likewise the Government of Jaffna, and thither he sent him to rule accordingly."*

This subjection to foreign power appears, however, to have been of very short duration; for we find that when the Portuguese arrived on the Island, Jaffna was governed by its native sovereigns, and was at its highest pitch of glory. Both the Tamil and Singhalese sovereigns not only then lived in amity, but had also become related together by an intermarriage.†

In A. D. 1544, when the inhabitants of Manaar embraced the Christian religion, which was preached there by the disciples of St. Francis Xavier, the then King of Jaffna, who, according to Father Bouhours, had usurped the crown from his elder brother, sent a body of his troops to Manaar and caused 600 of the Christians of both sexes and of all ages to be cruelly massacred; by this, however, he failed in arresting the progress of the Gospel in his dominions. The more he

* Upham's Sacred and Historical Books of Ceylon, vol. ii. pp. 268—269.

† Valentyn, in his History of the Indies, vol. v. chap. vi, p. 76, states, that Vidia Bandara Raja (*Weedeye Raja*), the father of Darma Palla (*Don John Dharmapaala*), whom the Portuguese raised to the throne of Cotta in A. D. 1542, was the grandson of Taniam Vallaba (*Taniwalla Bahu*, or *Tamewalla Abhaya*), King of M^dampe and brother of Bhuwaneka Bahu 7th, by one of the Kings of Jaffna.

persecuted so much the more did it diffuse itself, verifying the old saying that "the blood of martyrs was the seed of the Church;" and had soon the mortification of seeing not only many of his courtiers and domestics, but likewise his eldest son, who was destined to succeed him, become converts to it. The conversion of the young prince was effected by his intercourse with a Portuguese Merchant, who had dealings at the Court; and the King no sooner heard of it than he caused him to be put to death, and his body to be dragged into the woods and left a prey to dogs and jackals. After this, when the King thought that he had put a total stop to the further diffusion of Christianity in Jaffna, his sister having privately embraced it, instructed both her son and nephew, who was brother to the martyred prince; and in order to preserve them from the fury of her brother, caused them to be conveyed privately to Goa by the above mentioned Portuguese Merchant. The King was so provoked at this, that he renewed the persecution of the Christians with more severity than before, and also sought an opportunity to destroy his brother, (from whom he had usurped the crown, and who now led a wandering life,) being apprehensive that he might possibly change his religion and secure the assistance of the Portuguese for the recovery of his kingdom; but he having timely notice of his treachery, crossed over to Negapatam, and from thence escaped to Goa.

When Xavier was informed of these transactions, he proceeded to Cambaya, where the Viceroy Don Alphonso De Sousa was then residing, and endeavoured to engage him to exert himself for the relief of the Christians at Manaar by espousing the cause of the fugitive prince; but he found the Viceroy very little disposed to take any vigorous measures, and therefore addressed himself direct to King John III. of Portugal, who, thereupon, sent Don John De Castro as Vice-

roy, with positive orders to co-operate with Xavier in destroying the power of the tyrant of Jaffna and affording relief to the Christians of Manaar. No sooner had De Castro arrived at Goa than he ordered all the forces which the Captains of Comarin and of the Pearl Fishery had under their command to assemble at Negapatam, and make a sudden irruption into Jaffna, without giving the tyrant time to provide for his defence; but while they were equipping the fleet, it happened that a Portuguese vessel laden with rich merchandize was driven by tempest on the Coast of Jaffna, the King made seizure of it, and the Captain and the ship's company foreseeing that if in this conjuncture war should be made against the King, they should never be able to recover their wealth out of his hands, brought the officers of the fleet so far over by large bribes, that they gave up the undertaking upon some frivolous pretence. Though the King was thus delivered from the meditated invasion of his Kingdom, he seems to have enjoyed afterwards no tranquillity, as his tyrannical conduct towards his own subjects naturally produced frequent revolts, which he often found it difficult to crush, and became anxious to come to some accommodation with the Portuguese, who were about this time in possession of nearly the whole west coast of Ceylon. Accordingly in A. D. 1548, when Xavier visited his Court, he not only received him with all possible marks of honor, but likewise offered himself to embrace the Christian faith, and when Xavier returned to Goa, dispatched with him an Ambassador to the Portuguese Viceroy there, entreating the latter to rank him amongst the vassals of Portugal and to allow him a company of soldiers, to be maintained at his own expense, for the protection of his person and dignity. The Viceroy readily accepted his proposals, and dispatched Antonio Monis Barreto, with an

hundred soldiers to be stationed at Jaffnapatam; but it does not appear that the King had ever changed his religion, though he did not afterwards molest his Christian subjects.

Valentyn relates, * that about A. D. 1580, the Portuguese having obtained the permission of the King to build a Franciscan Church at Jaffnapatam, they, in marking out the site, carefully included a square place beyond its precincts, in the angles of which they constructed circular bastions and furnished them with ordnance, and being thus provided with the means of attack they suddenly fell upon the King, slaughtered him, together with his wives and children, and secured to themselves the exclusive dominion of the country. This account, however, is at variance with that given by the anonymous author Philalethes in his History of Ceylon, p. 227. It is there stated that Jaffna was subjugated by the Portuguese under the brave Don Andra Hurtado De Mendoza, who had been sent there by Mathaias Albuquerque, Viceroy of Goa, only in A. D. 1591, but even then the royal race was not extirpated, the King was only reduced to a state of vassalage and forced to furnish the expedition against Kandy, which was undertaken by Don Pedro Lopus De Sousa, with 19,900, fighting men, 10 war elephants, 3,000 draft bullocks, and 2,000 Coolies.† What became of the King after this period is not known with any degree of certainty. There is, however, a vague tradition, that some time afterwards he was deprived of his dignity and expelled the kingdom under a pretence that he had engaged in treacherous proceedings. The foundation of the Jaffna Fort was laid by the Portuguese in A. D. 1624, but

* History of India, vol. v. p. 216.

† Baldeus' Beschryvinge van het Machtige Eyland Ceylon, cap. iii. p. 6.

in the right section of the division representing the month, and the same being done with the water lines representing the height of the river, a ready comparison may be made between the two. We may there perceive how irregular have been the periods of the moon's age at which the extreme rises of the Calany took place.

In the south-west monsoon the heaviest falls of rain occur usually towards the end of May and during the month of June. In the north-east monsoon the greatest rise in the waters has taken place in October, and occasionally also in the early part of November. It may be observed that in the year 1843 the greatest rise in the river occurred in the latter part of June at the new moon, when the water rose to the height of 11 feet. The rise in the other monsoon of that year was comparatively trifling, not having exceeded 6 feet.

In 1844 the extreme height in the south-west monsoon was 8 feet 10 inches on the 18th of June, and on this occasion the moon was only two days old. In October of the same year the river attained the greatest height it had been known to do for many years, having risen to $12\frac{1}{2}$ feet, this occurred exactly two days prior to the new-moon, on the 12th of that month.

The year of 1845 was one of extreme drought and we accordingly find the highest point to which the Calany rose was in June to 6 feet 11 inches: in December it attained 6 feet 4 inches.

In 1846 we shall find 8 feet 10 inches was the extreme height of the waters in June, a day or two previous to the full moon. In July the register indicated 7 feet and $\frac{1}{2}$ at the moon's last quarter, but during the entire remainder of the year, although plentiful rains fell throughout the Island, the Calany never attained a greater height than 7 feet. The same may be remarked in reference to the register of the previous year

which when completed will shew a much more regular rise and fall in the river than was wont to be the case previous to 1845.

This difference is easily accounted for by the construction of a large sluice or conduit across the high road leading from Grand-Pass to the Bridge of Boats, which affording a ready egress to the great mass of water which during the monsoon rains are apt to accumulate in the low country, prevents the destructive inundations which used previously to occur.

Most of us remember the distress caused by the inundation of the year 1844: since that time we have had rain equally heavy and continued, but the effects have been mitigated by the prudent drainage alluded to, and which placed as it is where the mischief used to be the greatest, affords ample means for the waters to find their way down to the mouth of the river.

	1843.				1844.				1845.				1846.			
	Greatest Height.	Lowest Fall.	Average Height.		Greatest Height.	Lowest Fall.	Average Height.		Greatest Height.	Lowest Fall.	Average Height.		Greatest Height.	Lowest Fall.	Average Height.	
January ...	2. 9	2. —	2. 1		3. 6	2. 3	3. —		4. 5	1. 9	2. 6		3. 6	2. 1	2. 10	
February	2. 10	2. —	2. 2		3. —	2. 4	2. 3		3. 3	1. 9	2. 5		3. 2	2. —	2. 8	
March ...	2. 8	1. 10	2. 1		3. 4	2. 6	2. 10		4. 3	2. 1	2. 10		3. 4	2. —	2. 9	
April	5. —	2. —	3. 1		4. 4	2. —	2. 3		2. 9	1. 10	2. 3		3. 4	2. 5	2. 10	
May	10. 2	2. 6	5. 5		5. 10	2. 1	2. 4		3. 10	1. 9	2. 6		8. 5	2. 1	4. —	
June	11. —	4. 6	7. 6		8. 10	2. 1	4. 6		6. 11	2. 7	4. —		8. 10	2. 5	5. —	
July	9. —	2. —	4. 11		5. 1	2. —	2. 8		3. 9	2. —	2. 10		7. 6	2. 6	4. 2	
August ...	2. 9	1. 10	1. 11		4. 6	2. —	3. 1		3. 1	1. 9	2. 3		5. —	2. 2	3. 2	
September	2. 10	1. 10	1. 11		3. —	2. —	2. 1		3. 2	1. 9	2. 4		3. 4	1. 9	2. 8	
October ...	6. —	2. 6	3. 8		12. 6	2. 4	5. 4		3. 9	2. —	3. —		7. —	2. 4	4. 2	
November	5. 1	2. 6	3. 5		3. 10	2. 6	3. 2		4. 8	2. 6	3. 6		4. 10	2. 5	3. 9	
December	3. —	2. —	2. 5		4. —	2. 2	2. 9		6. 4	2. 9	3. 9		4. 3	2. 9	3. 4	

*The Discourse respecting Rattapala, Translated by the Rev.
D. J. GOGERLY.—(Read 11th September 1847.)*

It was thus heard by me. Upon a time Bagawa travelling through Kuru, attended by a great number of priests came to a town of Kuru named Tullakotitang. The Bramins and cultivators of Tullakotitang heard : Samana Gotamo, the son of Sakya, of the race of Sakya having renounced the world, travelling through Kuru has arrived at Tullakotitang with a great number of priests. The fame of that honorable Gotamo has ascended that he is perfectly holy, the omniscient one, he who has attained to the perfection of knowledge, excellent in conduct, the understander of the worlds, the supreme subjector of men, the teacher of gods and men, the wise, the blessed one : having by his own wisdom clearly ascertained and known this world with the Gods, Marayas, Brahmans, Priests, Bramins, and the assemblage of other beings, he makes it known ; he preaches doctrines excellent in the commencement, in the progress and in the conclusion : he proclaims a course of holiness profound, explicit, completely perfect, and most pure. Excellent is the sight of such a holy man.

Then the Bramins and cultivators of Tullakotitang came to the place where Bagawa was, some of whom having announced their name and family to Bagawa sat down on one side ; some conversed with Bagawa, and having ended their worthy-to-be-remembered conversation sat down. some with their joined hands placed on their forehead bowing down to him seated themselves, and some sat down in silence. And Bagawa instructed the seated Bramins and cultivators of Tullakotitang with religious discourse, causing them to embrace it, invigorating their minds to understand it, and caus-

ing them to acknowledge its excellence. At that time there was seated in the assembly a young man named Rattapala of a noble family in Tullakotitang, in whose mind the following thoughts arose; as far as I understand the doctrines preached by Bagawa, it is exceedingly difficult for one dwelling in a family to maintain fully, holily, purely, this course of sanctity. It is advisable for me, cutting off the hair and beard, and putting on yellow garments, to forsake family life and become a houseless priest.

Then the Bramins and cultivators of Tullakotitang having been instructed by Bagawa in a religious discourse, having been caused to embrace the doctrine, their minds being invigorated to understand it and acknowledge its excellence, being delighted with the discourse of Bagawa, and having received his doctrine, arose from their seats, and having bowed to him, passed by his right side and departed. But Rattapala soon after their departure came to the place where Bagawa was, and having worshipped him and sat down said. As far as I understand the doctrine taught by Bagawa, it is difficult for one residing in a family to preserve in a perfectly complete, holy and unsullied manner this course of sanctity, let me obtain, my Lord, to be admitted as a priest near Bagawa; let me obtain full ordination.

Rattapala, are you permitted by your mother and father to forsake family life and become a houseless priest? No, my Lord, I have not been permitted by my mother and father, to forsake family life and become a houseless priest. Then, Rattapala, the Tatagata does not make those priests who are not permitted by their mother and father. I will, my Lord do that by which my mother and father will permit me to forsake family life and become a houseless priest.

Then the honorable youth Rattapala arose from his seat,

and having worshipped Bagawa, and passed by his right side, departed, and went to his parents, and said to them, Father and mother, as far as I understand the doctrines preached by Bagawa, it is difficult for one residing in a family to preserve in a perfectly complete holy and unsullied manner that course of purity. I desire to cut off my hair and beard, and putting on yellow clothes to forsake family life, and become a houseless priest. Permit me to forsake the house and become a houseless priest. When he had thus spoken, his parents said to him, Rattapala, you are our only son, pleasing and beloved, in affluent circumstances and tenderly educated; you have never, Rattapala, known any sorrow. Come, Rattapala, eat, drink, associate with your women; and eating drinking, associating with your women, enjoying the pleasures of sense, and performing acts of merit, dwell content. We will not consent to your forsaking the house and becoming a houseless priest. We are not willing to be separated from you even by death; why, while you are alive, should we permit you to leave the house and become a houseless priest?

A second and a third time he preferred his request in the same words, and received the same answer.

Then the honorable Rattapala not obtaining the permission of his parents to become a priest, threw himself down where he was on the bare ground, and said, Either here death shall happen to me or the priesthood. His parents said to him, Dear Rattapala, you are our only son, pleasing and beloved, in affluent circumstances and tenderly educated. You have never, Rattapala, known any sorrow. Get up, dear Rattapala, eat, drink, enjoy your women; and eating, drinking, attended by your women, enjoy the pleasures of sense, perform acts of merit, and dwell contented: we will not consent to your forsaking the house and becoming a priest. We are

not willing to be separated from you even by death; why, while you are alive, should we permit you to leave the house and become a houseless priest? When they had thus spoken, Rattapala remained silent.

A second and a third time his parents spoke to him in the same words, but he gave no answer.

His parents then went to his friends and said, This Rattapala, is lying on the bare ground and says, Either here I will die or become a priest. Come, and go to Rattapala, and say to him, Friend Rattapala, you are the only son of your parents, pleasing and beloved; you are in affluent circumstances and have been tenderly educated. Friend Rattapala, you have never known any trouble. Get up, friend Rattapala, eat, drink, associate with your women; and eating, drinking, and attended by your women, enjoy the pleasures of sense, perform acts of merit, and live content. Your parents will not consent to your forsaking family life and becoming a houseless priest. They are unwilling to be separated from you even by death; why should they permit you, while you live, to forsake family life and become a houseless priest?

His friends acceded to the request of his parents and going to him spoke to him as they were desired, but he gave them no answer. Three times they used the words above recited [to prevent this endless repetition the words are not translated] but received no reply.

They then returned to his parents and said, Mother and father, this Rattapala, lies there on the bare ground saying, Here I will die or become a priest: if you do not consent to his forsaking family life and becoming a priest, he will die there; but if you give your consent, you will see him when he is a priest, and if he should not be satisfied with his priestly state, to what else will he turn, except to return back here;

Give therefore your consent. They replied, We consent, but those who make him a priest must let him come and see his parents. Upon this his friends returned to him, and informed him that his parents had consented, but that those who make him a priest must permit him to go and see them occasionally.

Upon this Rattapala arose, and having refreshed himself went to Bagawa, and having worshipped him, sat down and said, I have obtained, my Lord, the consent of my parents to forsake family life and become a houseless priest. Bagawa, make me a priest. Accordingly Rattapala became a priest to reside near Budhu, and was admitted into full orders. About half a month after that Bagawa had admitted Rattapala into full orders, having resided as long as he thought proper at Tullakotitang, he left to proceed to Sawatti, where he at length arrived and resided in Jetawaney, in the garden of Anatapindikā. Then Rattapala residing in solitude, with the mind free from perturbation, diligent, persevering and weaned from attachments to existing objects, attending to the objects for which he heartily embraced the houseless state of a priest, in a short time attained to the completion of that exalted course of holiness, having in the present state of being by his own wisdom ascertained and experienced it: his births were exhausted, his course of holiness completed, the necessary work was done, and he knew that nothing more was requisite for his purpose (of ceasing to exist,) and Rattapala became one of the Rahats.

Afterwards Rattapala went to Bagawa, and having worshipped him and sat down, said, I desire my Lord to see to my parents, if Bagawa will grant permission. Upon this Bagawa investigated the state of Rattapala's mind, and perceived that he was not disposed to abandon the precepts and return to lay life; he therefore said, Whatever you have now to attend to, Rattapala, consider the time.

Rattapala then rose from his seat, and having worshipped Bagawa, departed by his right side, and arranging and closing his lodging room, took his bowl and robes and departed for Tullakotitang, where at length he arrived, and took up his residence in the park of King Korawya. In the morning having dressed himself he entered Tullakotitang in his robes, and with his bowl went from house to house in succession to obtain alms, until he came to the house of his father, who was seated in the centre hall of his residence having his hair and beard dressed. Upon looking up he saw Rattapala coming at a distance, and said, these shavelings have made a houseless one of my only son, who was pleasing and beloved: so Rattapala received no gift at his father's house, not even good words, but received abuse alone.

At that moment a slave girl of his relatives was about to throw away some stale barley gruel, when he said to her, Sister, if you wish to throw away that stale barley gruel, put it here into my bowl; this she did, recognizing his hands, his feet and his voice. She immediately went to his mother and said, Indeed madam, do you know that your son Rattapala has arrived? If, girl, you speak the truth, she replied, you shall obtain your freedom; and hastened to his father, to whom she said, Householder, do you know that the honorable Rattapala has arrived?

At this time Rattapala was eating his stale barley gruel near a wall, but his father came to him and said, Do you indeed, son Rattapala, eat stale barley gruel? Truly son Rattapala, you should come to your own home. He replied, Where, householder, is our home; those who have left family life and become houseless priests have no home: we went, householder, to your house, but obtained there no alms, not even good words, but certainly obtained abuse.

Come, son Rattapala, let us go the house. It is unnecessary, householder, I have finished my meal for this day. Then Rattapala, vouchsafe to take your to-morrow's meal there. Rattapala accepted the invitation in silence, and his father understanding his acceptance by his silence, returned home, where he caused to be piled up a great heap of coined and uncoined gold, and covered it with a mat, and calling Rattapala's former wives, said, Come here, women, and adorn yourselves with those ornaments which gave the most pleasure to Rattapala formerly. In the morning he had the most exquisite cates and viands prepared in his house, and informing Rattapala of the time, said, It is time, son Rattapala, the food is finished. Upon which Rattapala took his bowl, and being clothed with his robes, went to his father's house, and sat on the seat prepared for him.

Then his father, uncovering the heap of gold said to him, This, son Rattapala, is your maternal wealth; that your paternal, and the other the wealth of your paternal ancestors. You are able, Rattapala, to enjoy wealth and to perform meritorious acts: Come then, son Rattapala, forsake the priestly precepts and return to family life; enjoy your wealth and perform meritorious actions. If, householder, you will take my advice, you will take this heap of gold and bullion, put it into waggons, convey it to the Ganges, and sink it in the middle of the stream, for from this cause, householder, you experience sorrow, crying, grief, affection and distress.

Those who had been the wives of Rattapala came to him, and severally taking hold of his feet said, For the sake of what goddesses, sir, do you now live a life of chastity? Sisters, I live a life of chastity for the sake of no goddess. They exclaimed, He addresses us by the name of sisters! and fainting, fell down. Then Rattapala said to his father, If, householder,

it be proper to give food, give it; but do not annoy me. Eat, son Rattapala, the food is ready. He then served Rattapala with his own hands, helping him to the most choice cates and viands, pressing him to take more. Then Rattapala having eaten, and withdrawn his hand from the bowl, as he stood spake the following stanzas:

Behold a painted statue, and wounded body, propped up, diseased, yet much thought of: Certainly to no one is there continuance of it.

Behold a painted figure, with jewels and bracelets, surrounded with bones and skin, and made beautiful with costly adornings.

Red tinged feet, a mouth cleansed with odorous powders, may satisfy the folly of the unwise, but not the seeker of Nirwana.

Hair divided into eight locks, eyes tinged with antimony, may satisfy the folly of the unwise, but not the seeker of Nirwana.

Tinged with antimony, the painted and adorned yet putrid carcase may satisfy the folly of the unwise, but not the seeker of Nirwana.

As the deer, having eaten, leaves the meadow without touching the snares and nets placed by the hunter, while those entangled weep, so I depart.

When Rattapala standing had spoken these verses he returned to the park of King Korawya, and sat at the root of a tree to pass the day.

At that time King Korawya called his park keeper and directed him to clear the park, as he wished to visit it. The park-keeper accordingly went, and while clearing the park saw the venerable Rattapala seated under a tree spending the day. Upon seeing him he went to the King and said, Your

majesty, the park is cleansed, and there is there the honorable Rattapala of a high family in Tullakotitang, whom you unceasingly praise : he is seated at the root of a tree passing the day. Then, park-keeper, it is not necessary to go and inspect the park to day : let us go to Rattapala. Then the King Korawya, sending away the food which had been prepared for him, made ready his chief carriages, and having ascended one of them departed for Tullakotitang, with great regal splendor, to see Rattapala ; and having gone as far as the road would permit in his carriage, descended from it, and accompanied with a large train of attendants, went on foot to the place where Rattapala was ; and having entered into conversation with him, and standing on one side, invited him to be seated on a couch. He replied It is not needful, great King, sit you there, I will remain seated where I am. The King being seated on a seat prepared for him, said to Rattapala.

Some persons, Rattapala, experiencing four bereavements cut off their hair and beard, clothe themselves in yellow robes, and forsaking family life become houseless priests ; these four are bereavements from decay, bereavements from disease, bereavements of property, and bereavements of relatives.

Bereavement from decay, Rattapala is thus : In this world a person becomes decrepid, worn out with days, aged, far advanced in life, approaching the end of his existence : he thus reflects, I am decrepid, worn with days, aged, old, approaching the end of life ; the property I have not obtained I cannot now procure, and that I have procured I cannot preserve ; it is advisable for me to cut off my hair and beard, put on yellow garments, and forsaking family life become a houseless priest. He having experienced the bereavements of decay, cuts off his hair and beard, puts on yellow garments, and departs houseless from the house. This is called bereavements

from decay. But Rattapala is juvenile, young, in the bloom of life, black-haired, in the excellency of youth, in the prime of his days : Rattapala has not experienced the bereavements of decay. What therefore has Rattapala known, or seen, or heard, that he has departed houseless from his home?

The bereavements from disease are thus : In this world some are afflicted with disease, in pain, exhausted with sickness ; and they think I am diseased, full of pain, exhausted with sickness ; I cannot obtain property still unacquired, nor preserve what I have gained ; it is advisable for me to cut off my hair and beard, put on yellow garments, and depart a houseless one from my home ; and he in consequence of bereavements from disease, cuts off his hair and beard, puts on yellow garments, and forsakes the house, a houseless one. This, Rattapala, is called bereavement from disease. But Rattapala is now healthy, free from pain, having a good digestion and appetite, being troubled with no excess of either heat or cold. Rattapala has no bereavement from sickness. What therefore has Rattapala known, or seen, or heard, that he has departed a houseless one from his home ?

The bereavement of property is thus : In this world some persons are wealthy, exceedingly rich, having much substance ; but this property by degrees wastes away, and he thus reflects : I was formerly wealthy, very rich, and had much property, but by degrees, my wealth has wasted away. I cannot obtain property not yet acquired, nor preserve that which I have obtained : it is advisable for me to cut off my hair and beard, put on yellow garments and depart from home a houseless one : and in consequence of that bereavement he cuts off his hair and beard, puts on yellow garments, and departs from home a houseless one. This Rattapala is called bereavement of wealth. But Rattapala is the son of a chief family in Tullakotitang,

and he is not bereaved of wealth. What therefore has Rattapala known, or seen, or heard, that he has departed from his home a houseless one?

The bereavement of relatives is thus: in this world Rattapala some persons have many influential friends, and blood-relations, but by degrees they fail, and he thus thinks, I had formerly many influential friends and blood-relations, but they have by degrees been removed from me. I cannot now obtain property not yet acquired, nor preserve that which I have obtained, it is advisable for me to cut off my hair and beard, put on yellow robes, and leaving home become a houseless one. He therefore from this bereavement of relatives cuts off his hair and beard, puts on yellow garments, and departs from home a houseless one. This is called, Rattapala, the bereavement of relatives. But in this Tullakotitang Rattapala has many friends and blood-relations: Rattapala therefore is not bereaved of relatives. What then has Rattapala known, or seen, or heard, that he has departed from his home a houseless one?

These, Rattapala, are the four bereavements, in consequence of suffering which bereavements some persons cut off their hair and beard, put on yellow garments, and depart from their homes houseless ones. But Rattapala has not experienced these bereavements: what therefore has he known, or seen, or heard, that forsaking the house he has become a houseless one?

There are four doctrines, great King, declared by Bagawa, the knowing and perceiving one, the Rahat, the perfect Budha, which having known and seen and heard, I have forsaken my home and become a houseless one. The four are: the inhabitants of the world are swept away, they are of short continuance. This, great King, is the first doctrine declared by that Bagawa, the knowing and perceiving, the pure, the perfect

Budha, which having known and seen and heard I have forsaken my home and become houseless.

Defenceless are the inhabitants of the world and unprotected: This, great King, is the second doctrine declared by Bagawa, the knowing and perceiving, the pure, the perfect Budha, which having known and seen and heard I have forsaken my home and become houseless.

The inhabitants of the world have nothing which is their own, but forsaking all must go away. This, great King, is the third doctrine. The inhabitants of the world are ever wanting, unsatisfied, the slaves of desire. This, great King, is the fourth doctrine. These are the four doctrines declared by Bagawa which having known and seen and heard, I have forsaken home and become houseless.

You have said, Rattapala, that the inhabitants of the world as taken away, and are of short continuance: how is this to be understood? What think you, great King, when you were twenty or twenty-five years of age, were you skilful in the management of elephants, horses and chariots, expert in the bow and sword exercises, firm of foot, and strong of hand, a bold warrior? When, Rattapala, I was twenty or twenty-five years of age, I was skilful in managing elephants, horses and chariots, skilled in the bow and sword, firm of foot and strong of hand, and brave in war. At one time, Rattapala, I was of surpassing power, and saw no equal in strength. How think you, great King, are you now firm of foot and strong of hand, able to contend in war? Not so, Rattapala, I am now decrepid, aged, old, far advanced in life, and arrived at its close. I am eighty years old: sometimes when I intend to put my foot in one place, I put it in a different one. On account of this, therefore, great King, it is said by Bagawa, that the inhabitants of the world are carried away and are of short continu-

ance; and knowing, seeing and hearing this, I have forsaken home and became houseless. Wonderful, astonishing Rattapala; it has been well said by Bagawa, that the world passes away and is of short continuance. The world does pass away and is of short continuance.

This royal family, Rattapala, has for its defence in danger a force of elephants, cavalry, chariots and infantry; how then is that to be understood which has been spoken by Rattapala that the world is defenceless and without protection? How think you, great King, are you subject to any continued sickness? Yes, Rattapala, I am troubled with a constant flatulence (වාතාධာමෝ windy complaint), so that sometimes when my friends and relations are standing round me they say, King Korawya is dead! King Korawya is dead! What think you, great King, can you say to those friends and relations, come here all of you my friends and relations, and divide this pain among you, that I may obtain ease, or must you endure it yourself? No, Rattapala, I do not call my friends and relations saying, come all of you and divide this pain among you that I may have a little ease, but I have to endure it myself. It is concerning this, therefore, great King, that Bagawa has said, The world is defenceless and without protection: and I knowing, seeing, and hearing this, have forsaken my home and become houseless. Wonderful, surprising, Rattapala! it has been well said by Bagawa that the world is defenceless and without protection. The world is defenceless and without protection.

This royal family, Rattapala, has large quantities of gold, of treasure both hidden in the earth, and kept above ground. How is that to be understood which Rattapala has said, the world has no property, but must go away and leave all. What think you, great King,—the objects affording pleasure to your senses, which you now have attained to and enjoyed, and by

which you are surrounded ; in the other world will you have those identical objects to give you pleasure, or leave this property to others, and you go according to your actions ? I shall not, Rattapala, have these pleasures, but others will obtain them, and I go according to the actions I have done. It is concerning this, therefore, great King, that Bagawa has said, The world has no property, but must go away and leave all ; and I knowing, hearing, and seeing this, have left home and become houseless. Wonderful, Rattapala, surprizing ! well has it been said by Bagawa that the world has no property, but must depart and leave all. The world has no property, but must depart and leave all.

Rattapala has said, that the world is ever wanting more, unsatisfied, the slave of desire : how is this to be understood ? What think you, great King ? Is this Kuru in which you live a flourishing country ? Yes, Rattapala, I live in this flourishing land of Kuru. What think you, great King, if any one of your servants should come from the east country, a faithful confidential man, and say to you, Know great King, that I have come from the eastward, and saw there a large province, rich and overspread with population. The people are numerous, and there are numerous forces of elephants, and chariots, cavalry and infantry : it contains numerous elephants and horses, much gold, wrought and unwrought, with multitude of women. With the forces you have, you are able to conquer it : conquer it great King ! What would you do ? I would conquer it, and dwell there. [The same is repeated for each of the other three quarters, and the parts beyond sea.] It is on this account, great King, that Bagawa has said, The world is ever wanting more, is dissatisfied, the slave of desire : and knowing, seeing, and hearing this, I have forsaken home and become houseless : Wonderful, Rattapala, surprizing ! Well has

it been said by Bagawa the world is ever wanting more, is dissatisfied, the slave of desire.

This said the venerable Rattapala, and having spoke thus, he afterwards said, I see rich men in the world, having obtained wealth, covetous and foolish, giving nothing, hoard up their riches; and in their lust wishing for much more.

Conquering Kings, having subdued the earth, and occupying all unto the borders of the sea, still unsatisfied, desire the parts beyond the ocean.

Kings and people with unquenched desires approach death, and leave the body, still wanting more: the world cannot fill up their lust of possession.

Their relatives weeping with dishevelled hair, or saying, ah! certainly he is dead, wrap him in a cloth; take him to the funeral pile and burn him.

He thus, forsaking his wealth, is clothed with a single cloth, pierced with stakes and burnt. The dying find no deliverance (from death) by friends or relations.

The heirs take away his wealth, and the being goes (to another state) according to his actions. The dead are not accompanied by wealth, by child, or wife, or property, or land.

By riches no one obtains long life, neither by wealth is decay prevented. This life is short, evanescent, changeable. The wise men say,

The rich and the poor are touched with that stroke; as the fool so the wise; thus struck, the fool in his folly trembles, but the wise is unmoved.

Therefore wisdom is better than wealth; by that in this world the termination is attained. This being unattained, from birth to birth sinful actions are performed by the unwise.

*Transmigrating, according to his condition, he comes to

another state of being : by believing those of little wisdom, a future state and new conception takes place.

As a thief taken in the act is destroyed in consequence of his own sinful deed, thus sinful conduct, by its own act, destroys (punishes) men in a future state of being.

The elegant, sweet, heart-pleasing, sensual enjoyments in various modes changes the mind. Seeing the evils of sensuality, I, O King, became a houseless recluse.

The child, the youth, the aged, at the dissolution of the body fall as fruit from the tree. Seeing this, O King, I become a recluse. Most excellent is the simplicity of self-control.

On the Manufacture of Salt by Solar evaporation—with a special reference to the methods adopted in the Chilaw and Putlam Districts of Ceylon.—By ALEXANDER OSWALD BRDIE, Esq.—(Read 11th September, 1847.)

To the mind of the intelligent man a field of varied and interesting investigation is opened by those countless arts and manufactures, which employ the energies of a large portion of his species. Of these some are interesting, chiefly on account of the deep scientific knowledge which has originated them, the ingenuity which has developed them, and the intricacy of machinery by means of which they are carried out. Others again prove no less interesting on account of the utility of their products, and on account of the very facility with which these are obtained. In the former, man appears as the master of creation, bending every law and every power of nature to serve his purposes; in the latter, he appears in the humbler light of her pupil, simply imitating and repeating that which he has previously observed her to perform. To the latter class belongs the manufacture of salt, when obtained by the spontaneous evaporation of sea or other saline waters.

Chloride of sodium is a substance of great if not of essential use to all organized bodies, and has, by a bountiful Providence, been distributed throughout the globe in larger quantities than any other salt; and so distributed, that it can be easily obtained, and having at the same time been formed highly soluble in water, it can with facility be extracted from bodies containing it and thus be freed from impurities.

The method of obtaining salt of course varies with the form under which it appears, with the climate of the country in which it is found, and with other circumstances unnecessary to detail.

From those great beds of rock salt which are found in Galicia and other parts of Europe, it is at various points procured by simple quarrying; vast subterranean chambers, halls and galleries being cut out of the beautiful sparry mass. In other places it is got from saline spring waters, which either appear at the surface, are raised by cumbersome machinery, or jet through the pipes of deep artesian wells. The water so procured is exposed for a time to the sun; by a simple process purified from the gypsum, &c., which it contains, and ultimately boiled down in large pans. Under other circumstances it is extracted by simple solution from earth containing it, and crystallised as before.

Again, in those northern parts of great continents where excessive cold and excessive heat succeed each other perpetually, these opposite states of temperature are used for the same purpose, namely, that of concentrating any of the weak natural solutions obtained by the above means, which are then boiled down.

Lastly, we have that process where all, or nearly all, is left to nature, and where a solution of common salt is evaporated by simple exposure to the sun's rays. This method alone has as yet been practised in Ceylon on a large scale and apparently to some extent from time immemorial. (During the sovereignty of the Dutch, the manufacture was left in the hands of the natives, who were however bound to give a certain small portion of the produce to the various officials under the name of *மேசையப்ப* or table salt, the price at that time varied from three to four-eighths of a penny per bushel.)

The position chosen for a group of salt pans is the muddy margin of some large bay or creek, having free communication with the sea, and consists of the following portions, as shewn in the accompanying sketch.

- A. A canal (*Allel* அலை) serving the double purpose of connecting the sea with the salt-pans, and of conveying up to the latter, the boats in which their produce is transported.
- B.B. Small canals communicating with A., and carried along the whole extent of the pans to supply them with water, called *Pér-allel* பெராலை.
- C.C. Large reservoirs called *Kátchoo-pahtthi* தாச்சுப்பாத்தி in which the water undergoes a preparatory process.
- D.D.D. Secondary channels or *Kayallei* கையலை receiving water from C.C. and distributing it to the small beds.
- E.E. The small beds called *Uppoopáttý* உப்புபாத்தி in which the crystallisation takes place, and which are on a somewhat lower level than the kahtschu-pahti.
- F.F. Raised ways separating the various sets of pans serving also as means of communication.
- G.G. Small heaps of salt placed on F.F. immediately after being raised out of the pans.
- H.H. *Kottoos* or huts in which the salt is stored by the natives till received over by Government.
- I. Government stores, whence the salt is issued to retailers and purchasers from other districts.
- K.K. Low dams dividing in half each set of small pans, used as a means of communication and for other purposes to be mentioned hereafter.

It will be observed that one large reservoir supplies water to 30 or 40 small beds, and with these may be looked on as forming a set, called a *weikal*; it is in general either the property of one individual or of various persons acting in part-

nership. The whole process may be thus described.

About the end of June the natives proceed to put the pans in order, repair the roads, dams, &c., render the bed of the large reservoir C. tolerably level, and throw into it from the canal B. water to a depth of eight or nine inches. The small beds are during this period levelled by means of the instrument termed Ooppoo-palagai (see fig. B.,) stamped with the feet and beaten with a board; water from the reservoir is introduced into them, and after a few days again thrown out, they are then again beaten and allowed to dry. When this has taken place, (that is about the beginning of August) the water is allowed to flow back into them, filling them to a depth of about three inches, and is left till crystallisation occurs.

It is to be observed, that these various processes go on simultaneously, and that therefore the water only remains two or three days in the large bed before distribution, during which time it has deposited a considerable quantity of sediment, and become somewhat concentrated. The object of forming the small dam K. which divides the set into two tolerably equal portions, is to economise water which has already to a certain extent been subject to evaporation, this is, during the preparation of the pans, thrown from one side of the bank to the other as circumstances may require, the upper and lower portions of the weikal being alternately filled and dried.

If the weather be favourable, a layer of salt, varying from quarter of an inch to one and a half inch in thickness, will be deposited in the small beds, within eight days of the water being introduced. This crust is then carefully raised from the mud below by means of the Ooppoo-palagai, scraped to one corner and placed in heaps along the road F.F., where it is left for a few days to dry, and then carried in baskets to the Kottoos H.H. After this first crop (as it is termed) has been

removed, a small quantity of water, containing in solution various salts of lime, magnesia, &c., remains in the beds; this is not thrown out, but water is simply again introduced from the reservoir by means of the channel D., and thus the process is repeated till about the beginning or middle of September. After two crops have been obtained from a bed it is, however, allowed to dry and is well beaten as at first. The average size of a Kahtchupattie may be 40 or 50 feet square, that of a small bed 15 to 20 feet in length by 8 to 12 in breadth, but no particular attention is paid to these proportions. Not more than three or four crops are procured in a season, and at each, the produce of a small pan will under favourable circumstances, be about eight or ten bushels, but does not on the whole average one half of this. The salt remains in the cadjan huts under a guard paid by Government, but at the risk of the manufacturers, until it can be received over. When this time arrives it is removed to the large stores I.I., placed at convenient intervals, weighed, and deposited. These stores are in some instances formed of cadjans, sometimes of masonry, and sometimes altogether of timber, and of these latter some were placed over pits four or five feet in depth, while others were raised on dwarf pillars to prevent injuries from water. The cadjan stores require constant repair, and are seldom quite water tight, the mortar of the masonry ones soon becomes disintegrated by the action of the salt, the timber stores over pits were found inconvenient and damp, those on pillars, unnecessarily expensive, it being observed that white-ants do not attack timber saturated with salt; plain wooden structures placed on somewhat elevated sites appear therefore the most suitable, and will probably be universally adopted.

With regard to the various expenses incurred in this manufacture, the following remarks may be made. The pro-

prietors hire for each set of beds from two or three labourers called wahracouddies, whose duty it is to form and level the pans, supply them with water, collect and heap the salt, and lastly, to carry it to the Kottoos; in return for this service they receive one-half of the salt; but as the proprietor usually makes advances to them during the course of the season, a very small portion of this is really handed over to them. From the moment that the Kottoos are opened, all expenses are borne by Government, who buys the salt at the fixed rate of two pence and one-eighth per bushel. From the stores the country in general is supplied; the various purchasers being furnished by the Government Agent with orders for the quantity they require; prepayment at the rate of two shillings and eight pence per bushel being in every case requisite. In those districts where salt is manufactured, no one is allowed to trade in it except certain retailers licensed by Government, who receive it at the above rate, and sell it at the same, being allowed a commission of two per cent. on the amount of their transactions; eighty lbs. being in every case considered as the weight of one bushel.

So soon however as salt has been removed beyond the limits of the district, no further restrictions on its sale or price are enforced.

On a review of the system above described, it is quite evident, that it is in many respects capable of much improvement; and a few of the existing defects may be briefly pointed out.

In the first place, it is apparent that a much larger quantity of salt could be procured if the natives could be induced to lay aside some portion of their characteristic apathy and commence operations at a much earlier period: at present nothing whatever is done until several weeks of dry weather

have convinced them that there is no longer the slightest chance of rain. Even on the continent of Europe, (at Schoonebeck near Magdeburg) operations are carried on in the open air during about 258 days in the year, while at Putlam, reckoning from the 25th June to the 15th September, only 81 are employed, although it appears from observations continued during several years, that there is very seldom rain after the middle of May, and that for some weeks before only occasional showers occur.

Again, the beneficial effect of the constant south-west wind is almost entirely thrown away in consequence of the paths and dams between the pans being raised to an unnecessary height. It is also to be remarked, that the beds are formed either in a black silt or mud, or else, as at Sinne-Natchecally, in a nearly pure sand; either of these substances is very easily disturbed and rendered uneven, which calls for renewed levelling and drying; were artificial beds of some more solid impervious substance formed, there would be less leakage of water, and less labour would be requisite; even firmly beaten clay might prove useful, but has never been tried by the natives, and this owing to a belief that in such pans the water would evaporate very much more slowly; to me this appears to prove that at present there is very considerable waste by filtration into the soil.

Again, owing to a feeling of pretty parsimony, the salt when placed in heaps, is in the majority of cases left quite unprotected, and thus becomes not only coated but also mixed with sand and other impurities; the kottoos are also by no means so impervious as would be desirable.

Again, the salt is in every instance removed from the pans to the heaps, from these to the kottops, and from these to the stores in small baskets by labourers; a very simple system of wooden tram-ways, would here prove economical.

Again, the method adopted in receiving over the salt is so very tedious, that many months elapse before it can be stored, during which time it is exposed to much risk and serious deterioration.

Lastly, it may be observed, that the many valuable salts contained in the ley after the deposit has been formed, are either quite lost or are obtained intermingled with the wished for product, which is consequently found to be exceedingly liable to deliquescence; but probably the extraction of these would prove too complicated a process to be conducted by natives.

The salt collected in the North-western Province varies in colour from pure white to dull grey or reddish, according to the impurities contained in it; it appears in the form of a confused crystalline mass consisting of hollow quadrilateral pyramids with graduated surfaces (*pie de mouche*) and of cubes. The large grained salt is generally preferred, as it does not absorb moisture from the atmosphere so rapidly as that which is in smaller crystals. It is to be observed that the former is obtained in the first crop, the latter in those which succeed; and no one can feel astonished that these latter should prove impure, when it is remembered, that all except the first crops, are procured from a mixture of sea-water with the previously obtained residuary solution of various lime and magnesia salts.

The natives have observed the difference in appearance of the various salts procured at the different crops, but do not seem to be aware that a most impure article is obtained by mixing all together.

The manufacture of salt in Ceylon being a Government monopoly, being one of great importance, and one which it is not at present considered prudent to discontinue, (the present average annual produce may be reckoned at two hundred and

fifty thousand bushels in the Chilaw and Putlam districts), many restrictions are necessarily required which undoubtedly tend to check improvement; even the fact of having one fixed rate of purchase must prevent any competition as to superior purity. Were the pans placed in the hands of intelligent capitalists, who should have access to their works at all hours, and should be at liberty to make such experiments as they deemed necessary, there can be no doubt that the total value of the products would be much increased.

Were it, on the other hand, possible very materially to reduce the price at which this article is sold, the consumption would probably much increase; not indeed by the direct use of individuals, but by its employment as a manure, and for the purpose of preserving fish, &c. Such a state of things is highly desirable; cultivation and trade would, on the one hand, be encouraged, while, on the other, the coolies engaged in the interior would procure a cheap and nutritious article of diet in lieu of the semi-putrid fish now prepared in large quantities on the sea coasts, by being partially cleaned, and then rubbed over with mud and sand from the beach.

The whole possible consumption of the Island being, however, very small, any great increase in the sale must be provided for by other countries, which circumstance renders the removal of the monopoly doubly hazardous; but the political bearings of the question are foreign to the subject of this paper, and need be no further insisted upon. For a great portion of the information contained in this sketch, I am indebted to John Casie Chitty, Esq., the intelligent Modliar of the Calpenty and Putlam districts. I am at present engaged in a series of observations regarding the temperature, chemical composition, specific gravity, and rapidity of evaporation of the water in the various portions of the salt pans; should I be able to carry

these out, and should the results prove interesting, I shall have much pleasure in communicating them to the Society.

In conclusion, I would only state, that although many persons may consider it as an altogether superfluous task to describe so simple a process as that of evaporating sea-water, it must yet be borne in mind, that it is chiefly by the collection of what may appear trifling and familiar facts, that great theories and great improvements can be safely framed; and that in Nature and in Science no fact can well be called little or trifling. Its real importance may at present be hid, but may yet at some future period exhibit itself, and in any case circumstantial details of any process may act as a warning, if not as an example, to those who are engaged in similar pursuits.

- A. The Marawei மரவை or wooden mamottie, employed in raising the dams, &c.
- B. The Ooppoopalagai உப்புப்பலகை a board employed in levelling the beds, splashing the water from pan to pan, &c. The spikes are made use of to break up and collect the salt when very thick, and are frequently omitted.
- C. The Ehttu ஏத்து a kind of scoop suspended from a rude triangle, which, by means of a swinging motion, throws water out of the small canal into the reservoir.
- D. The Tattucootti தட்டுக்குத்தி a stamper used in beating and levelling the beds.
- E. A palmyra leaf basket running down to a ridge at bottom, and furnished with two short ropes at each side. This implement is held by two persons standing at some distance from each other, who communicate to it a swinging and dipping motion, and so raise water from the small canal into the reservoir.
- F. Cross section of the same.

A Royal Grant Engraved on a Copper Plate, Literally translated from the Singhalese. Communicated by SIMON CASIE CHITTY, Esq., C. M. R. A. S.—(Read 6th November, 1847.)

PROSPERITY!

THIS resplendent *Sannas* (1) was granted in the Year of *Saka* 1467 (2), on Wednesday in the month of *Esala* (3). When *Súriya Hetti* (4), who disembarked from the Coast, was residing at *Manaar*, the *Maharāja* sent to him an order; he came and staid at *Puruduwela* (5). Afterwards having sent another order and caused *Súriya Hetti* to come (to *Madampè*), appointed him *Mohandiram* (6) to collect the tax on milk (7)

- (1) *Sannas*—the same as *Sasana* in Sanskrit, a written grant bestowed by a King upon a subject.
- (2) A. D. 1545.
- (3) *Esala*—the fourth month of the Singhalese, answering to part of July and part of August.
- (4) *Hetti*—the same as *Chetty* in Tamil, one of the mercantile tribe.
- (5) *Puruduwela*—a village on the Peninsula of Calpenty, about 5 miles south-west of Putlam, now called *Puludi-waiyel*.
- (6) *Mohandiram*—an honorific title peculiar to the Singhalese. It is also employed to designate a revenue officer next in rank to a *Modeliar*.
- (7) This was a local tax paid by the owners of cattle to the Crown, consisting of a certain quantity of milk per annum for every milk cow or buffalo possessed by them. The Dutch commuted it into a tax on ghee, which was continued to be levied as long as they were masters of Ceylon, and likewise during the early part of the possession of the Island by the British. I have now before me an advertisement, published by Governor North in 1800, suspending for that year the payment of the tax levied on ghee within the districts of *Manaar* and *Putlam*, in consideration of the ravages committed among the cattle by the murrain.

from the seven folds of cattle. When the *Mohandiram* carried and presented the tax milk (to the *Maharája*), he found favor and (the village) *Andaragasapittiya* was bestowed on him; together with this side of the turretted ant-hill and the solitary Palmira-tree at *Maruppe* (8), this side of the stone pillar at *Halpatawanatotte*, this side of the stone pillar at *Ullamadayáwe*, this side of the rock (which stands) on the dam of the tank of *Bogamuwa*, having the sun and moon engraved on it, this side of the stone pillar at *Madanwila*, and this side of the dam, of the tank of *Dimulpittiya*, the seven lakes and the high and low grounds inclusive, in perpetuity under this resplendent *Sannas*. Three *amonas* of Paddy from *Bogamuwa* and two *amonas* of Paddy from *Uluvarisigama*, and (the lake) *Hálpanwila* for plucking and taking *Pan* (9) therefrom were also bestowed on him.

As long as the sun and moon endure if there be any who should violate this matter, they will be born as cows and dogs.

This resplendent *Sannas* was granted in the time of the King *Taniwalla Bahoo* (10) of *Madampè* (11).

(8) *Marappe*—a village about 6 miles south-west of Madramkooly, now called *Kattakadoo*.

(9) *Scirpus globosus*. Linn.

(10) *Taniwalla Bahoo* is the same with *Tamwalla Abhya* mentioned by Turnour in his *Epitome of the History of Ceylon*. He was a younger brother of *Dharma Prakrama Bahoo VII*, from whom he had *Madampe* and the adjoining district assigned over to him as a subordinate principality.

(11) *Madampe*—a village about 8 miles south-west of Chilaw. No vestiges of the royal residence are now extant, but the memory of the King *Taniwalla Bahoo* is still kept up by the Buddhist inhabitants in the devil-dance, which they occasionally perform in his honor under the large *Baniam* tree on the side of the high road.

On Buddhism. By the Rev. D. J. GÖGERLY.—(Read 6th November, 1847.)

THE book named Pansiya panas jataka, or five hundred and fifty births, has, by many writers, been represented as one of the sacred books of the Budhists: it is not, however, properly entitled to that character, not being included in either of the three Pitakas, but being a comment on a poetical book called Jataka, or births, which is one of the fifteen books contained in the fifth grand division of the Sutra Pitaka. It probably received the name of Jataka after the comment had been written, for a very large portion of it has no reference either to Budha or to his births, but consists of moral aphorisms, proverbs, similitudes and tales; some of the latter, indeed, professing to be accounts of the previous transmigrations of Goutama.

The sacred book called Jataka, is in a poetical form, without any mixture of prose, the verses consisting of four or six lines. It is divided into chapters called Nipata, according to the number of verses contained in each Jataka; the first, or Eka-nipata, containing about 150 Jatakas, each consisting of a single verse. The comment gives a critical explanation of the verses, either defining the meaning of each word, or selecting for exposition those which are obscure; and, in addition to these critical remarks, appends to each Jataka a legend, explanatory of its general intention, and containing an account of circumstances connected with a supposed previous existence of Goutama during the time he was a Bodhi-satwayo, or candidate for becoming a Budha. The sacred text is scarce, but the legendary part of the comment is in the hands of multitudes, it having been very well translated from Pali into Singhalese; and the tales form a considerable portion of the

popular literature of the natives. A translation therefore of a few of the verses, and an account of some of the legends may not be unacceptable.

The following are the first verses in the series.

1. Apannaka Jatakan.

Some persons speak indisputable truths, reasoners speak diversely: the wise man, understanding this, chooses that which is indisputable.

2. Wannupatha Jatakan.

The energetic man found water by digging, even in the sandy road frequented by travellers: thus the sage, endued with persevering energy, obtains by diligent exertion mental tranquillity.

3. Seriwaniya Jatakan.

If you now fail in attaining the advantages of true religion, long and bitterly will you repent it, as was the case with the merchant Seriwayo.

4. Chulla-setti Jatakan.

The wise and observing man will even by small means raise himself to affluence, even as a large fire is kindled by few materials.

5. Tandula-nali Jatakan.

[Only a fragment of this verse is found in the copies to which I have had access, that fragment is]

What is the value of a measure of rice? Benares, with the adjacent territory.

6. Dewa-damma Jatakan.

Peaceful good men, modest, fearing sin, and endued with virtue, are even in this world called divine.

7. Katta-hari Jatakan.

I am thy son, great King! Ruler of the people support me! Princes maintain their dependants; why should a prince not do the same for his own progeny?

8. Gamini Jatakan.

His desires will be accomplished who observes the precepts of the wise ! I am of matured virtue : consider this, O Gamina !

9. Makha-dewa Jatakan.

These grey hairs which from age have grown on my head, are the messengers of the gods : this is the time for my, religious seclusion from the world.

10. Sukha-wihari Jatakan.

Certainly, O King, he who disregards sensual enjoyments, who neither has to protect others, nor to be protected by them, reposes in tranquil enjoyment.

End of the section named Apannaka.

11. Lakhana Jatakan.

Prosperity attends the virtuous man who is prudent in counsel. See Lakhana coming followed by the multitude of his relatives whom he has carefully preserved ; and then look at this Kâlo, who has lost the whole of his relatives.

12. Nigrodha-miga Jatakan.

Attend upon Nigrodha but approach not Sakha. Death with Nigrodha is better than life with Sakha.

13. Kandina Jatakan.

Disgraced is he who fiercely shoots with barbed arrows : disgraced is the country where a woman reigns ; but especially disgraced are they who subject themselves to female sway.

14. Wâta-miga Jatakan.

Whether at home or abroad nothing is more evil than indulgence in luxurious diet. By pleasing his palate Sanjaya has subjected the deer, fleet as the winds, and trained him to live in the house.

15. Karadiya Jatakan.

The spiral horned deer having seven times neglected the

advice of the eight-hoofed Karadiya, she will no longer endeavor to instruct him.

16. Tipallatta-miga Jatakan.

The eight-hoofed deer, lying in three positions, acquainted with many devices, drinking only at midnight, and putting one nostril to the ground inhaling the scent, six times has evaded the hunters.

17. Maluta Jatakan.

It is when the wind blows, whether in the moonlight or the dark night, that it is cold: cold is produced by the wind: therefore neither of you has been overcome (in the disputation.)

18. Mataka-batta Jatakan.

If rational beings considered the wretchedness connected with birth and existence, they would not destroy each other. The destroyer of life will endure suffering.

19. Ayachita-batta Jatakan.

If you desire to be free, secure freedom from future existence, lest by being free you become bound. Your mode is not that in which the wise are free: the freedom of the unwise is bondage.

20. Nalapana Jatakan.

Seeing the impress of descending footsteps, but not of those ascending, I will drink water through a Bamboo: thou shalt not destroy me.

End of the section called Sila.

21. Kurunga-miga Jatakan.

Sepanni tree! dost thou cast thy fruit abroad! the deer understands this: I go to another Sepanni tree; thy fruit is not agreeable to me.

22. Kukkara Jatakan.

The beautiful and strong hounds, reared by royalty and brought up in the palace, remain unpunished, but we are de-

stroyed. This is to spare the strong and punish the weak.

23. Boja-janiyya Jatakan.

Charioteer! I Bojja, though lying on my side pierced by an arrow, am still superior to the mare: Yoke me to the car.

24. Ajannya Jatakan.

At all times, in all places, under all circumstances, Arjanyo maintains his fleetness. In this the mares fail.

25. Titta Jatakan.

Charioteer! lead your horse to some other ford to drink. Even a man becomes satiated with a superabundance of delicacies.

26. Mahila-mukha Jatakan.

Mahilamukha became furious and unruly by hearing the conversation of professed thieves; but by hearing that of the virtuous the noble elephant became established in every excellence.

27. Abhina Jatakan.

He is not able to eat a mouthful of food, and the bowels are constipated: I perceive that the elephant by constantly seeing the dog has contracted an affection for him.

28. Nandawisala Jatakan.

Never use harsh language but always speak kindly: the heavy load belonging to him who spake with kindness was drawn, and he rejoiced in the wealth he thereby acquired.

29. Kanha Jatakan.

Whenever the load is heavy, or the road deep and difficult, there yoke Kanha; he will draw up the load.

30. Munika Jatakan.

Envy not Munika! he eats to his own destruction. Eat a little plain food, that will be productive of longevity.

End of the section called Kurunga.

31. Kulawak Jatakan.

Matili! * certainly the young suparnnas are cast out of their nests by the chariot rushing through the forest. Rather let us yield our lives to the Asurs than injure these nestlings.

32. Natcha Jatakan.

Pleasant is thy voice, splendid is thy plumage, thy neck is as the refulgent diamond, thy tail with its circlets is a fathom long: but, on account of thy dancing, I will not give thee my daughter.

33. Sammodamana Jatakan.

The birds now, being on good terms with each other, lift up the net and escape: but whenever dissensions arise among them they will be in my power.

34. Matcha Jatakan.

I sorrow not for the cold, nor for the heat, nor for being caught in the net, but because my female (fish) will think, he is gone to gratify his desires with another.

35. Wattaka Jatakan.

I have wings unfledged, feet which cannot carry me away, my parents have forsaken me. Pass from me, O self-kindled fire.

36. Sakuna Jatakan.

The tree which the birds inhabit emits fire. Flee on all sides ye winged ones for refuge from the danger.

37. Tittara Jatakan.

Those who reverence the wise and aged obtain praise in this world, and happiness in the world to come,

38. Baka Jatakan.

Fraudful cunning does not in the end produce permanent advantage: the fraudulent person may be circumvented, as

* The charioteer of Indra.

the crane was by the crab.

39. Nanda Jatakan.

I think there must be a collection of gold and jewels where the house born slave Nandaka stands, seeing he speaks so proudly.

40. Khadirangara Jatakan.

Though I should fall into hell with my head downward and my feet upward, I will not act unworthily. Receive, therefore, this food.

End of the section called Kulawaka.

The above suffice to shew the nature of the sacred text, and I have selected a few of the verses, that the legends explanatory of them may also be understood: the verses I have chosen are the first, second, third, fourth, sixth and thirty-eighth.

The first, or Apannaka Jatakan.

Verse.—Some persons speak indisputable truth, reasoners speak diversely: the wise man, understanding this, chooses that which is indisputable.

Legend.—This discourse was delivered by Budha when he resided in the monastery of Jetawaney, near Sewat, on account of the 500 friends of a nobleman, who were the disciples of an opposing teacher. The noble Anathhapindiko, accompanied by 500 of his friends, who were disciples of another teacher, went to Jetawaney taking with him flowers, perfumes, sugar, honey, oil, cloth and raiment; having worshipped Budha, he presented him with the flowers, and delivered the cloth and other articles to the priests, and then, avoiding the six improprieties, he sat down. The disciples of the opposing teacher, having bowed to Budha, sat down by Anathhapindiko, beholding the face of Budha resplendent as the full moon, and marked the indications of greatness in his person, and the glory beam-

ing from him and surrounding him with its rays. Then Budha, with a soft and melodious voice, eloquently unfolded his heart delighting doctrines. Pleased with the doctrine they had heard, they arose from their seats, worshipped him of the ten powers, and forsaking their former teacher, embraced the religion of Budha. From that period, they constantly accompanied Anathhapindiko to the monastery, offered perfumes and flowers, heard his discourses, gave alms, kept the five precepts, and sanctified the days of the moon's changes. Some time afterwards Budha, leaving Sewat, returned to Rajagaha, when they forsook his religion, and again embraced that of their former teacher.

Seven or eight months afterwards, Budha returned to Jetawaney upon which Anathhapindiko took them again with him, and having worshipped Budha and presented his oblations, seated himself. They also worshipped Budha, and sat down. Anathhapindiko then related how that, during the absence of Budha, his friends had abandoned his religion, and returning to their former teacher, had again become established in his doctrines. Then Budha, opening his lotus-like mouth, which by the power of unremitted pure conversation, during countless numbers of ages, was like the opening of a golden casket filled with odours from celestially compounded perfumes, and emitting a mellifluous sound, inquired, is it true, disciples, that you have forsaken this religion and embraced that of the other teacher? They, seeing it could not be concealed, said, it is true Bagawa. Upon which he replied, disciples, in no place, from the lowest hell to the highest heaven, nor in any of the surrounding innumerable systems of worlds, is there an equal to Budha in virtue or excellence. Where then is his superior? He then declared the superior excellency of the religion of the three gems, and said, a person whether male or female,

embracing as a devoted disciple this religion, will never be born in hell; but being freed from the regions of torment, and born in heaven, will enjoy exalted felicity: therefore your conduct in abandoning this religion and embracing that of the other teacher is improper. Having given them much advice, he observed, formerly the men who embraced that as helpful which was not helpful, became the prey of devils in the demon desert, while those who followed the instructions which were perfect, salutary and indisputable, passed through the same desert in safety. Having said this he remained silent.

Anathhapindiko then arose, and having worshipped Budha, elevating his joined hands to his forehead, said, My Lord, that these disciples have abandoned this eminent religion, and embraced that of an opposing reasoner is obvious to us: but how the followers of the reasoner were destroyed in the demon desert, while those who received perfect instruction passed through the same desert in safety is hidden from us, but to you it is known. Be pleased Lord, as with the splendor of the full moon, to display this to us.

Budha replied, Grahapati, I have during countless ages traversed the ten paths which lead to the becoming a Budha, that I might resolve the doubts of the world, and have attained to the perfect knowledge of all things: attentively, therefore, bend down your ears and hear. Having thus excited the attention of the nobleman, he, as the full moon in its splendor bursting forth from the womb of the dark cloud, declared that which was hidden in the former states of existence.

There was formerly in Baranes (Benares) a King of Kasi named Brahmadata. Bodisat was at that time born of parents who were engaged in foreign trade, and coming of age he travelled with a caravan of 500 waggons from east to west, and from west to east. There was also at Benares another mer-

chant engaged in the same trade, but who was dull, silly, and unskilful in expedients. Bodisat having collected very valuable merchandise in Benares, laded 500 waggons and prepared for his journey. The unwise merchant, also, had filled 500 waggons with goods, and was prepared to go to the same mart. Bodisat thought, if this unwise merchant go with me, the road will not be sufficient for 1000 waggons: either he or I should go first. He mentioned his views to the other, and said, we cannot go together, will you go first or last? The other merchant thought, I shall derive great advantage from going the first: the road will not be cut up, the bullocks will have green provender, and the men will have a supply of fruits and vegetables; there will also be a plentiful supply of water, and I shall sell the goods at my own price: he therefore said, friend, I will go first. Bodisat saw many advantages connected with going the last, and thought, those who go first will repair the bad parts of the road upon which I shall travel: the old rank grass will have been eaten by the cattle of the first caravan, while my oxen will have that which is tender and newly grown: in place of the leaves and vegetables plucked by the men who go first, fresh and sweet leaves and vegetables will be obtained: where there is no water, they will dig, and I shall drink from those wells: the fixing a price for articles is killing work, but I going afterwards shall sell my goods at the established price. Seeing so many advantages, he said, well, friend, you may go first.

The unwise traveller, agreeing to this, made ready his waggons and departed. By degrees he came to the entrance of the desert, beyond the inhabited boundary. There are five kinds of deserts, 1, the robber desert; 2, the wild-beast desert; 3, the arid desert; 4, the demon desert; and 5, the foodless desert. The desert occupied by bands of thieves and robbers

is the robber-desert; that inhabited by lions and wild beasts is the wild beast desert; that in which no water is found for bathing or drinking is the arid desert; that in which demons dwell is the demon desert; that in which neither edible roots nor food of any kind can be procured is the foodless desert. The desert now to be entered was a demon desert destitute of water.

The unwise trader, having placed large vessels filled with water upon his waggons, entered the desert, the extent of which was sixty yoduns (about 800 miles). When he had arrived at the middle of the desert, the demon who resided there thought, I will induce these men to throw away their water, and when they are weak through thirst, I will destroy and eat them all. He accordingly formed the appearance of a beautiful carriage drawn by two milk-white oxen, preceded and followed by a retinue of ten or twelve demons, as men, armed with bows and shields. The chief demon was seated in the carriage, as a man of rank, adorned with lotus flowers; his head and clothes wet with water, and the wheels of his carriage dripping with mud. The attendants who preceded and followed him had their heads and clothes wet; they were adorned with lotus flowers, had bunches of water lilies in their hands, were sprinkled with water and mud, and were chewing the edible roots of water plants.

The chief of a trading caravan, when a head wind blows, precedes the caravan seated in his waggon, to avoid the dust; but when it blows in the opposite direction, he follows the wagon train. At this time, a head wind blew, and the trader was in advance. The demon, seeing him approach, drove his carriage from the road to give him the path, and entering into conversation with him, enquired where he was going. The trader moving his own carriage out of the way to let the wag-

gons pass, stood by the demon and said; We, Sir, have come from Benares; but where have you come from, adorned with lotus flowers, and your clothes wet: have you had rain on the road, and are there ponds in the neighbourhood covered with lilies? The demon replied, What do you say, my friend: the range of yonder green forest appears. The whole of that forest abounds with water; there is constant rain there, the streams are full, and at short intervals there are lakes covered with lilies. But where are you going with this train of waggons? He replied, to such a country. What have you in this waggon? such and such goods. The last waggons came on very heavily laden, and he enquired, What goods have you in these? He replied, Water. You have acted with great propriety, he observed, in bringing water thus far, but there is no necessity for your taking it further, there being abundance before you. Break your vessels and throw away your water, that you may go lightly. But we are loitering, and must proceed on our journey. So saying, he and his attendant demons, went a short distance, and becoming invisible, returned to the demon city. The unwise trader, in his folly, attended to the words of the demon, brake his water vessels, and threw away all the water, not reserving a drop, and then proceeded. Before them, however, there was no water, and the men parched with thirst, became exhausted. They travelled till sun set, when unyoking the oxen, they formed a circle with the waggons, and secured the cattle to the waggon wheels. There was no water for the oxen; and the men had neither boiled rice nor gruel: exhausted and dispirited, they threw themselves on the ground. In the middle of the night the devils sallied forth from their city, slew the men and oxen, ate the flesh, and left the bones scattered about. Thus on account of one unwise man, the whole of the caravan was destroyed, and the 500 waggons full of goods left standing in the desert.

A month and a half after the departure of the unwise trader, Bodisat left Benares with 500 waggons, and at length arrived at the desert. Having put large supplies of water in vessels, he assembled the whole caravan by beat of drum, and said, Let no person touch a drop of water without my permission: and as there are poisonous plants in the desert, let no person eat of any vegetable or fruit to which he has not been previously accustomed, without first consulting me. Having thus advised his attendants, he entered the desert. When they had travelled to the middle of it, the demons, as in the former instance, appeared in their path. Bodisat seeing them, thought, in this desert there is no water, and therefore it is called the arid desert: these persons are bold, red-eyed, and cast no shadow. Assuredly the trader who preceded me has been induced to throw away his water, and he and his attendants, exhausted with thirst, have been destroyed. This demon does not know of my wisdom, nor reflect on my skill in expedients. He therefore said, Proceed! we merchants do not throw away water until we see a fresh supply: at the place where we meet with water, we lighten our waggons by throwing away that which we brought with us. Upon this the demon proceeded a short distance and disappeared. When he was gone, the attendants of Bodisat came to him and said, Sir, these men say, that in the green forest which appears at a distance, there is constant rain, they are adorned with the flowers of the lotus, they have bunches of lilies in their hands, and their clothes and hair are wet. Permit us to throw away the water, and thus lightening the carriages, proceed rapidly. Bodisat, hearing this, ordered the waggons to be stopped, and collecting the people, enquired, Have any of you formerly heard that there was either pond or lake in this desert? They replied, No, Sir! this is the arid desert. Some of these men

say that in a green forest before us it rains continually : to what distance does a rainy wind blow ? About a yodun's distance, Sir. Have any of you felt this rainy wind ? No Sir. At what distance does the rainy cloud appear ? About a yodun, Sir. Have any of you seen a rainy cloud ? No Sir. At what distance may the flash of the lightning be seen ? About four or five yoduns, Sir. Have any of you seen the lightning ? No Sir. At what distance may the sound of thunder be heard ? At rather more than a yodun's distance, Sir. Have any of you heard the sound of thunder ? No Sir. These, Bodisat continued, are not men, they are demons ; their object is to induce us to throw away our water, that when we are faint, they may kill and eat us. The unwise merchant who preceded us was not skilled in devices. Assuredly, he has been led to throw away his water, and has been devoured, and the 500 waggons full of goods have been left standing, and we shall see them to day : throw not away a drop of water, but proceed rapidly. Going forward, they came to the place where the 500 waggons filled with goods were standing, and saw the bones of the men and oxen scattered about. After they had taken their meal and fed the oxen, they formed a circle with the waggons, placed the cattle in the centre, and the men round them : and placing a guard of strong men, Bodisat watched sword in hand during the night, even till the dawn. The next morning early, having completed the necessary arrangements, and fed the cattle, they changed such of their waggons as were weak for stronger ones belonging to the first caravan, and casting away articles of little value, filled the waggons with those which were costly, and arriving at the proposed mart, sold the whole for twice or three times the cost price, and returned in safety with all his attendants to Benares.

Budha having thus spoken, said, Grahapati, the followers

of the reasoner formerly were destroyed, while those who followed the perfect teacher were delivered from the demons, went in peace to their desired mart, and returned in peace to their own homes. Joining the two relations together he spake the verse

Some persons speak indisputable truths,
Reasoners speak diversely,
Understanding this, the wise man,
Chooses that which is indisputable.

He also said, The unwise trader is now Dewadatta, (the opposing teacher) and his present followers are those who were then destroyed. I, who am now Budha, was then the wise trader.

End of the Apannaka Jataka.

The second, or Wannupat'ha Jataka.

Verse.—The energetic man found water by digging even in the sandy road frequented by travellers : thus the sage, endued with persevering energy, obtains by diligent exertion, mental tranquillity.

Legend.—While Budha resided in Sewat, a respectable man, an inhabitant of the city, went to Jetawaney, and heard the discourses of Budha. Being pleased with the doctrine, and perceiving the evils of sensual gratification, he became a priest, and having passed his noviciate and received the necessary instructions from Budha, he entered a forest, and lived there three months in deep meditation ; yet he was unable to realize a ray of spiritual light, or any indication of superhuman wisdom. He then thought, the teacher has said that there are four classes of men : I am of the lowest class. I shall not, in this state of existence, ascertain the path to Nirwana, nor the results of entering into that path. What

advantage shall I obtain by residing in a wilderness? I will return again to Budha and view his glorious person, and live there listening to his excellent discourses. He accordingly returned to Jetawaney. Some wise and holy priests who were there, said to him, Friend, you received instructions from Budha, and left this to fulfil your priestly duties; you have now returned and live with the priests: have you attained the object for which you became a priest? Are you freed from future transmigration? He replied, Friends. I have neither attained the path nor the results of such attainment. I am only fit to be with unmeritorious persons: I have lost courage and returned. They said, friend, you have acted very improperly in abandoning your endeavours after having become a priest of the religion of the persevering Budha. Come, let us go to Budha. Budha seeing them said, you have brought this priest with you contrary to his will; what has he done? They replied, this person, Lord, having become a priest of this religion, has failed in his efforts to perform his priestly duty, and ceasing from exertion, has returned. Budha enquired, is it true, priest, that you have ceased from persevering effort? It is true, Bagawa. He replied, in becoming a priest of this religion you became a man of few desires, contented, removed from carnal objects, and perseveringly diligent. When it is said, this priest has abandoned his efforts, it appears as though you were not such a person. Certainly in former ages you were persevering. On one occasion by your energy the men and oxen of 500 waggons obtained water in the sandy desert and were saved from destruction; wherefore do you now cease your efforts? Upon hearing these words, the priest became established in resolution. The other priests requested Budha to declare this event; upon which he revealed that which was hidden in past transmigrations.

Formerly, when Brahmadata, King of Kasi, reigned in Benares, Bodisat was of the merchant tribe, and travelled about trading, with 500 waggons, and on one occasion entered a desert sixty yoduns in extent. The sand was so fine that, when taken in the hand, it could not be kept in the close fist, and after sunrise it became as hot as burning charcoal, so that no person could walk on it. Those who had to travel over this desert took in their waggons a supply of wood, water, oil, rice and other necessities, and travelled during the night. At break of day they formed an encampment, spread a canopy over their heads, took their meals, and passed the day under the shade. Taking a meal at sunset, they yoked their oxen and proceeded on their journey as soon as the ground became cool. The travelling was similar to a sea voyage, there being no road; and the conductor, who might be called the pilot, directed the course of the caravan by the stars.

The trader had passed over 59 yoduns of the desert; and calculating that in another night's journey, the caravan would pass over its boundary, after supper, he directed the wood and water to be thrown away and set out. Having spread a couch in the foremost waggon, he reclined on it, looking at the stars, and said, drive in this direction, or drive in that direction. Worn out from want of rest during the long journey, the conductor fell asleep, and did not know that the oxen had turned round and were retracing their former steps. They travelled this way the remainder of the night. Towards dawn, the conductor awoke and looking at the stars commanded the caravan to stop. By the time this order was executed, the day broke, and the men saw that they had returned to the place of their former encampment. They then exclaimed, our fuel and water are expended; we are lost; and unyoking the oxen, spread a canopy, and lie down under the waggons in utter despondency.

Bodisat reflecting, if my courage fail me, all these will perish, walked about while the morning was yet cool, and seeing a clump of grass, thought, this grass has grown in consequence of water being beneath it. Taking hoes, they began to dig in that place, and having excavated to the depth of sixty cubits, the hoes struck on a slab of rock, upon which they all gave up in despair. But Bodisat, being assured that water was beneath the stone, descended into the well, and placing his ear to the rock distinctly heard the rushing of water. Having ascended, he called his immediate attendant, and said son ! if your courage fail, we shall all perish ! take this iron crow-bar and endeavour to split the rock. When the courage of all the others had failed, he, attending to the directions of Bodisat, and descending into the well, struck the rock, which being broke by the blows, a stream of water flowed into the well to the height of a palm tree. They all drank and bathed, watered the cattle, and at sun set, having erected a flagstaff on the spot, they journeyed to their intended place, sold their merchandise, and returned in peace to their own habitations.

Budha then spoke the following verse,

The energetic man, digging in the sandy path,
In the place trodden by travellers, found water ;
Thus the sage, endued with persevering energy,
By diligence obtains mental tranquillity.

He then said, if, priest, you formerly were persevering in your efforts to obtain a little water, why should you now, having become a priest of the religion leading to final emancipation, cease from exertion. Combining the two events, Budha declared that the priest was in that birth the personal attendant of the merchant, and that he who was formerly the merchant was then Budha.

End of the Wannupat'ha Jataka.

The third, or Seriwanija Jatakan.

Verse.—If you now fail in attaining the advantages of true religion, long and bitterly will you repent it, as was the case with the merchant, Seriwayo.

Legend.—This discourse was delivered when Budha lived at Sewat, in consequence of a priest having become discouraged in his efforts to obtain spiritual illumination. Upon the case being represented to Budha, he said, Priest, if after becoming a priest of this fruit giving religion, you intermit your exertions, long will you regret it, as the merchant Seriwayo regretted the loss of the salver of solid gold worth a lack. At the solicitations of the priests, Budha related the circumstances as follows :—

Five kalpas previous to the present one, Bodisat was a travelling goldsmith in the country named Seriwa, and in company with another person of the same profession named Seriwayo, who was very covetous, he crossed the Telawahan river and came to a city called Andhapura : they divided the streets of the city between them, each commencing to sell his goods in the part assigned to him. There was in the city a noble family reduced to abject poverty ; their property was lost, their relations died, and only a girl and her grandmother remained alive, the latter having to serve others to support herself and grand child. There was in the house, a golden dish out of which the nobleman used to eat ; but it had long been disused, and it was so covered with dirt and filth, that they did not know it to be gold, and cast it among some useless lumber. The covetous merchant entered the street in which they lived, crying, buy my jewels ! by my jewels ! and came to the door of the house. The child said to her grand-mother, mother, buy me an ornament. Child, replied the grand-mother, we

are poor, what shall we give to purchase one? Here is this dish, said the child, it is of no use to us, give this and buy one for me. The woman called the merchant, and having requested him to sit down, brought the dish and said, Brother, take this, and give your sister something for it. The merchant took it into his hand, and suspecting it to be gold, he made a scratch through the dirt, and ascertained that it was so; but hoping to get it for nothing, said, What is this worth! it is not worth half a masaka, and throwing it on the ground, rose from his seat, and went away. The two merchants had agreed, that when one of them had left a street, the other might enter it. Bodisat accordingly, entered the street crying, Buy my jewels! buy my jewels! and came to the door of the house. The child again requested the grand-mother to buy her something, but she replied, My child, the first merchant who came threw the dish on the ground and went away. What can I now give to buy a jewel for you? She replied, Mother, that merchant was a surly man, but this one is of a pleasing countenance and mild of speech, perhaps he will take it. Then call him. She did so, and he came in and sat down. When they gave him the dish, he saw that it was gold, and said, Mother, this dish is worth a lack: I have not goods enough with me to buy it. The grand-mother replied, Brother, the merchant who first came said it was not worth half a masaka, threw it on the ground and went away. The dish has been changed into gold by the power of your virtue: I present it to you: give us some trifle for it, and take it. Bodisat immediately gave them 500 kahanas which he had with him, and golden ornaments to the same amount, and saying, allow me only to retain the yoke for carrying my goods, my bag, and these eight kahapanas. Obtaining these, he departed, hastened to the bank of the river, gave the eight kahapanas to the boatman and got into the boat.

The covetous merchant, going again to the house said, Bring that dish, I will give you something for it. But the woman, scolding him, said, You did value our golden dish worth a lack at half a masaka. Another merchant, a just man, who appears to be your master, has given us a thousand pieces of gold for it and taken it away. When he heard this, perceiving that he had lost the dish of solid gold, he thought, Truly my loss is great! and being unable to bear up, under his violent grief, he lost all self-command, scattered his goods and money about, threw off his apparel, and seizing his yoke as a cudgel, he followed after Bodisat. Coming to the bank of the river, and seeing Bodisat passing over, he called out, Good boatman, bring back the boat! But Bodisat would not allow this to be done, Gazing after Bodisat, and overwhelmed with grief, his heart became heated, and the blood flowed from his mouth, as water from a broken dram; and desirous of destroying Bodisat, he himself died on the spot. This was the first time that Dewadatta desired the death of Bodisat. Upon the conclusion of this discourse the priest, for whose benefit it was spoken, became a Rahat.

End of Seriwaniya Jataka.

The fourth, or Chulla-setti Jataka.

Verse.—The wise and observing man will even by small means raise himself to affluence, even as a large fire is kindled by few materials.

Legend.—This discourse was delivered when Budha lived at Jiwakambawaney near Rajagaha, on account of the priest Chulla Pantika, the circumstances connected with whose birth were as follows. The daughter of a nobleman of the Dananja family contracted an intimacy with a male slave, and fearing

that her improper conduct would be discovered, she said to him, We cannot remain here, for should our misconduct be known, my parents will tear us to pieces; let us take some property with us, retire privately, and live in some other country where we shall be unknown. They did so, and lived together. When she was far advanced in pregnancy, she said to him, it will be a sad thing for both of us if I give birth to a child in a place where I have no relations; let us return to my family: but he put it off, saying, let us go to-morrow, or the day after. She thought, this foolish man, knowing that his fault is great, will not endeavour to go: but parents certainly feel for their children, and whether he go or remain, it is proper that I should go. Accordingly she put aside her household furniture, left the house, and told the neighbours that she was returning to her family, and set out on her journey. The man returning home, and being informed by the neighbours that she was gone to her relations, followed quickly after her, and overtook her on the road just as she was taken in labour. He accosted her, and said, wife, what is this? She replied, husband, I have borne a son, what shall we now do? That for which I was going to my parents' house has taken place on the road; what shall we gain by going there? Let us remain where we are. To this he agreed, and as the child was born on the road, they called him Pant'haka. Not long afterwards, she again proved pregnant, and again desirous of returning to her parents set out on her journey, but her second son was also born on the road. On this account they called the first born Maha Pant'haka, and the other one Chulla Pant'haka; taking their children with them, they returned to their former habitation. While living there, the child Pant'haka heard the other children saying, uncle, grand-father, grand-mother, &c., and coming to his mother said, Mother, other children say, uncle,

grand-father, grand-mother: 'have we no relations? Yes, child she replied, but we have no relations here: your grand-father is a rich nobleman in Rajagaha, and your relations are there. Why then do we not go there, mother? She then told her son the reason of their coming to their present residence, but the child again and again spoke to her on the subject. She then said to her husband, these children pine away: let us take them to their grand-father: will my father and mother eat our flesh if they see us? He replied, I cannot appear before your parents, but if you can contrive by any means to give the children to your parents, do so. They accordingly took the children to Rajagaha, and the mother sent a message to her parents informing them of their arrival. On hearing it, her parents said, we regard ourselves as childless, having neither son nor daughter: great is their crime against us, and we cannot admit them to our presence. Let them take this property which we send them, and live where they please; but let them send us the children. The nobleman's daughter received that which her parents had sent, and delivered the children into the hands of the messengers. From that time they lived in the house of their grand-father. Chulla Pant'haka was very young, but Maha Pant'haka accompanied his father to hear the discourses of Budha, and at length said to his grand-father, if it meet with your approbation, I desire to become a priest. What do you say, child, replied the grand-father, of all other persons you are most proper to enter the priesthood, if you feel yourself competent to its duties. He accordingly conducted him to Budha, and stating that he was his grandchild, requested him to be admitted into the priesthood. To this Budha assented, and placed him under the care of a priest who gave him the needful instructions. He soon obtained an extensive knowledge of the doctrines of Budha, and upon

attaining his twentieth year was fully ordained priest. Accustoming himself to meditation, he became a Rahat, and enjoying the pleasures of intellect, he was desirous of introducing his brother Chulla Pant'haka to the same. He accordingly waited on his grand-father, and said, Nobleman, if it meet with your approbation, I will make Chulla Pant'haka a priest. The grand-father consented, and he accordingly initiated him, and subjected him to the observance of the ten precepts; but the novice Chulla Pant'haka was exceedingly dull, and in four months could not commit to memory the following verse:—"Behold Budha! fragrant as the full blown odoriferous flowers of the red and blue lotus! Resplendent as the glorious sun in the firmament."

This dulness was the result of his previous conduct: formerly, in the time of Kassapa Budha, he was a wise priest, but seeing one who was dull and unable to learn, he derided him, and that priest, disheartened by being treated with contempt by his superior in wisdom, was not able to make any proficiency. In consequence of this conduct, he himself, being a priest, was unable to commit to memory one part of the verse after the other. After he had endeavoured for four months to learn this verse without success, Maha Pant'haka said to him, Pant'haka, you are not fit for the priesthood: in four months you have not been able to learn this one verse: how then will you be competent to perform the duties of a priest? Go and live in some other place. Chulla Pant'haka, however, was attached to the priestly life, and did not desire to return to secular business.

At this time, Maha Pant'haka superintended the provisions of the monastery, and Jivaka, the Kumara Banda, brought perfumes and flowers to the garden which he presented to Budha. After having heard a discourse delivered by

Budha, he went to Maha Pant'haka, and enquired how many priests were in the monastery; and learning that there were 500, he requested that Budha with the 500 priests would dine at his house the next day. Maha Pant'haka replied, I accept the invitation for all, except Chulla Pant'haka, who is dull and unable to learn. Chulla Pant'haka hearing this, thought, my brother's love is certainly withdrawn from me: what profit can I now derive from being a priest? I will return to secular life, give alms and perform virtuous actions. Early next morning, when Budha arose, he intellectually beheld the state of the world, and the circumstances which were occurring and perceiving the intentions of Chulla Pant'haka, he went out, and walked before the door in the path in which Chulla Pant'haka must go. When the latter came out of his room, he saw Budha, and approaching him, worshiped him. Budha then said, where are you going, Chulla Pant'haka, so early in the morning? He replied, Lord! my brother has expelled me, and I am about to retire to secular life. Budha then said, Chulla Pant'haka, your profession of priesthood is my concern, if you are expelled by your brother, why should you leave me? What will secular life advantage you? stop with me. So saying, he took him to the door of his own apartments, and seating him with his face towards the east, said, rub this cloth in your hand, saying, defilement is contracted! defilement is contracted! and remain here: he then placed in his hands an extremely clean white cloth. Having done this, he went with the other priests to the house of Jivaka, and occupied the seat prepared for him. In the mean time, Chulla Pant'haka sat looking at the sun, and rubbing the cloth, repeating defilement is contracted! defilement is contracted! by which continued rubbing the cloth became dirty. He then reflected, this piece of cloth was exceedingly clean and white, but on account of my rubbing it with my hands, it has con-

tracted dirt, and its previous state is changed ; thus it is with the constituent parts of man, nothing remains permanently the same : all things fade away, and are reproduced : and thus his perception of truth enlarged.

* Budha knowing that he had this perception of truth, caused a miraculous vision of himself, seated with his face towards the east, and splendor irradiating from his body, to appear before Chulla Pant'haka, and said, You perceive that through contact with your hands this piece of cloth has become defiled, and the filth remains ; by this you learn that defilement even desire is within you ; put that away. He then spake the following verses :

Not only is dirt defilement, but lust (or desire) is so also : Defilement signifies lust. Priests having put away this defilement, live in the practise of the undefiled religion.

. [The same is repeated substituting wrath and folly for lust.]

When Budha had spoken these verses, Chulla Pant'haka became a Rahat, and obtained a knowledge of the three Pitakas. Formerly when he was a king, while walking through the city, he perspired, and wiped his forehead with his pure muslin robe, which, in consequence of it, became defiled : he then thought, through this body this unsullied robe has lost its original purity, and become defiled : certainly objects are not of permanent continuance : he thus obtained a perception of the impermanence of material forms : it was on this account that the repetition of the words Defilement is contracted ! produced this effect.

The Kumara Banda Jewika was standing at the right side of Budha when the latter said, Jivaka, are there not other priests in the Monastery ? and covered his bowl with his hand. Maha Pant'haka replied, Lord ! there are none there. Budha

said, Jivaka, another priest is there. Jivaka then sent a person saying, go and see if there be another priest in the Monastery. At that moment Chulla Pant'haka thought, my brother says, that there are no priests in the monastery, but I will shew him that there are some; and immediately multiplying the appearance of himself, he miraculously filled the garden with the forms of priests, some of whom appeared to be making robes, others dying them, and others to be engaged in study. The man who was sent, returned saying, The whole garden is full of priests. Budha then said, go and say, Budha calls for Chulla Pant'haka. He went and said this, when a thousand mouths opened and said, I am Chulla Pant'haka! I am Chulla Pant'haka. The man returned and said, they are all named Chulla Pant'haka. Budha replied, go and take the first by the hand who says, I am Chulla Pant'haka, and the others will disappear. He did so, and the priest came with the man who took him by the hand. Budha having finished his meal, called Jivaka, and said, Bring the bowl of Chulla Pant'haka; he will deliver the benedictive discourse. Jivaka did so, and the priest, fearlessly as a young lion utters his roarings, delivered a short benedictive discourse from the Pitakas. Budha then arose from his seat, and attended by his priests, returned to the monastery.

In the evening, when the priests were assembled in the hall of instruction, they began to converse on the perfections of Budha, saying, Friends, Maha Pant'haka, being ignorant of the capabilities of Chulla Pant'haka, turned him out of the monastery, as being stupid and unable in four months to learn one verse; but Budha, the Supreme Lord of Instruction, has, during the time occupied by one meal, caused him to become a Rahat, acquainted with the doctrines of the three Pitakas. Budha being aware of the conversation, went to the place, and

ascending his throne, radiated forth his six-coloured splendor, as the morning sun over the Yugandhara mountain illumines the depth of the sea. Upon his entrance, the conversation ceased, and the priests remained silent. Budha looked mildly around him and thought: This assembly is exceedingly seemly, there is not a hand nor a foot stirred, nor the slightest sound heard; all these are awed by the dignity and glory of Budha; were I to sit here till the conclusion of my life, they would not speak first; therefore it behoves me to commence the conversation. Speaking therefore with a mild voice like that of Brahma, he enquired respecting the conversation in which they were engaged when he entered the hall. They informed him, upon which he said, At this time, priests, Chulla Pant'ha-ka through me has become great in religion, formerly through me he became great in riches. At the request of the priests, he then revealed that which was hidden in past transmigrations.

Formerly, when Brahmadata, King of Kasi, reigned in Benares, Bodisat was born of a noble family, and when he came of age, he was made a nobleman of the king's court, and was called Chullaka Sett'ha: he was wise, skilful, and expert in understanding omens. One day, while going to attend on the King, he saw a dead rat in the middle of the street, and considering the attending circumstances, he said, A wise man taking this rat may convert it into an ornament for his wife, or into a stock for trade. A respectable but poor man, hearing these words, said, This nobleman does not use these words inconsiderately: he therefore took the rat, and going to a market, sold it for a small piece of money as cats'-meat. With this money he bought some sugar, and taking a chetty of water he went to the forest where the flower-gatherers were: to each of them he gave small bits of the sugar and a ladle full of water; and each of them in return presented him with a bunch of

flowers. These flowers, he sold, and with the money he thus realized, he procured more sugar and water, and going to the flower gardens that day, he obtained, in return for what he gave, a quantity of flowering shrubs. Thus in a short time he accumulated eight kahapanas.

Afterwards, on a very windy and rainy day, a large quantity of withered trunks of trees, dried branches and plants were blown down in the royal gardens, and the gardener could devise no plan to clear the grounds of them. The man then went to the gardener and said, If you will give me these branches, &c; I will clear the garden of them; and to this the gardener consented. Chullantewasiko then went to the children's play ground, and inducing them to help him by giving them bits of sugar, he in a short time had the whole brought out of the garden and piled outside. At that juncture, the king's potters, having a great quantity of earthen vessels to burn for the royal use, were seeking firewood for the purpose, and seeing this heap of fuel, bought it from him. That day Chullantewasiko obtained sixteen kahapanas and 500 earthen vessels by the sale of his fire-wood.

When he had accumulated twenty kahapanas, he formed another scheme: he went a short distance from the city to the grass market, and placing vessels with water, he supplied from them 500 grass-cutters. They said to him, Friend, you have been very serviceable to us, what shall we give you in return? He replied, you shall requite me when a necessity occurs. Thus, going from place to place, he contracted friendship and acquaintance with the traders. One day, he received information from them, that on the morrow a merchant would come to the city with 500 horses. Hearing this, he immediately went to the grass-cutters, and said, to day let each one of you give me a bundle of grass, and let no person sell any till

I have disposed of mine. To this they agreed; brought the 500 bundles of grass, and put them at his door. The horse-merchant having gone through the city for fodder without obtaining any, gave him 1000 pieces of gold for his 500 bundles of grass.

Some time afterwards, a naval friend informed him that a large trading vessel had arrived at the port: he accordingly adopted the following expedient:—He hired a carriage with several attendants for eight kahapanas, and drove to the port in great splendour; agreed to purchase the whole cargo, and gave his seal-ring as a pledge. He then erected a tent at a short distance, sat there, and gave directions to his hired attendants, that when the Benares merchants should arrive, three distinct messengers should bring him the information. About 100 of the Benares merchants having heard of the arrival of the vessel, came to the port to purchase part of the cargo; but they were informed, that they could obtain nothing, as the whole had been purchased by a great merchant who was transacting business in the tent. Hearing this, they went to him, the attendants having given him notice of their approach, and each of the merchants gave him 1000 pieces as a premium to have a half share of the cargo, and afterwards gave him a similar sum that they might be allowed to purchase the other half. Chullantewasiko having thus gained two lacks, returned to Benares, and from a feeling of gratitude, took one lack as a present to the nobleman Chulla Sett'ho, and recounted the whole of the circumstances to him. The nobleman was so much pleased, that he gave him his daughter in marriage, and he ultimately succeeded to his father-in-law's rank and station in the Government.

Budha then spake the verse at the head of this Jataka, and concluded by saying, he who was then Chullantewasiko.

is now Chulla Pant'haka, and I who am now Budha was then the nobleman Chulla Sett'ho.

End of Chulla Setti Jataka.

The sixth, or Dewa-damma Jataka.

Verse.—Peaceful good men, modest, fearingsin, and endued with virtue, are even in this world called Divine.

Legend.—When Budha resided at Jetawaney, he delivered this discourse on account of a rich priest. A rich man of Sewat, upon the death of his wife, intending to enter the priesthood, erected for himself a dwelling with a sitting room and a store room, filling the latter with ghee, rice, &c. He then became a priest, and his servants brought him such food as he desired. He had great store of garments and other priestly requisites, and wore one dress at night and another in the day: his apartments were at the extremity of the monastery. One day, when he had taken out his robes, coverlets, &c., to spread them out to air, a number of country priests came to his rooms, and seeing the robes, &c., said, whose are these? Mine, he replied. What, priest, this robe and that robe; this under-garment and that under-garment? Yes, friends, they are all mine. They then said, Friend, Budha only permits the possession of three robes (forming one set so as to be worn at one time) and you, a priest of this self-denying religion, have accumulated all these. Come, let us take him to Budha. Budha seeing them, said, Why do you bring this priest to me against his will! For what purpose have you come? They replied, Lord, this priest has many goods and a large ward-robe. Is it true, priest, that you have many goods? It is true, Bagawa. Why have you procured them? Certainly, I teach contentment with little; a restraining both of body and mind, and perseverance in

the pursuit of purity. Hearing these words of Budha, he became angry, and throwing off his upper-garments, said, then I will walk thus without clothes, and stood in the midst of the assembly with only one cloth on. Upon this Budha, to recal him to himself said, truly priest, you formerly sought for a sense of propriety and modesty for a period of twelve years when you were a water-demon: how then now, being a priest of this honorable religion, can you throw off your upper-garments, and remain without shame or modesty in the midst of this eminent assembly? Being by these words restored to a sense of propriety, he resumed his garments, and having worshipped Budha, sat down. The priests not being acquainted with the event referred to, requested Budha to declare it, who said:—

Formerly Brahmadata was King of Kasi, reigning in Benares, and Bodisat was born of his principal queen and named Mahinsasa. By the time he could run about, the king had another son who was called Chanda, and by the time he could walk, the queen died. Upon this, the king took another female as his principal queen, to whom he became passionately attached, and had a son by her, whom he named Suriya. The king being much delighted when he saw the child, said to his queen, I will grant you any one thing you may request. The queen said that she would prefer her request on a suitable opportunity. When her son was grown up, she said to the king, When my child was born, your Majesty gave me the privilege of preferring any request I wished: I now claim the fulfilment of the promise; appoint my son your successor in the kingdom. The King replied, my two sons are glorious and resplendent as two pillars of fire: I cannot deprive them of their right, and give the kingdom to your son. Although he thus refused her, yet, as she continued to press him from day to day, he

thought, she will devise some mischief against my sons, and calling them to him he said, children, when Suriya was born, I pledged myself to grant his mother any one boon, and she now requests the kingdom for her son, which request I am not willing to grant. Sin is the very nature of woman, and she may possibly devise some evil against you. Retire into the wilderness, and upon my death, return to your native city, and assume the Government: thus weeping, lamenting, and kissing their foreheads, he dismissed them. They having bowed to the king, descending from the palace, saw the young prince Suriya amusing himself in the palace yard, and informed him of what had occurred, when he said, brothers I will accompany you, and went with them; they then retired to the wilderness. Having proceeded into it some distance, Bodisat sat down at the root of a tree, and calling Suriya to him, said, go to that lake, bathe and drink, and bring us a little water.

That lake belonged to Wessawanna (king of the demons) who gave it in charge to a water demon, saying, you may devour whosoever descends into this lake, unless he be acquainted with the doctrine of the gods.* If he have that knowledge, you are not permitted to destroy him: neither have you any power over those who do not descend into the water. From that time, the demon enquired of those who descended into the lake, do you understand concerning the gods? If they did not he devoured them. The Prince Suriya going to the lake entered the water without examination. The demon seizing him said, do you know concerning the gods? He replied, the sun and moon are gods. You do not understand divinity, said the demon, and dragging him down carried him to his cave,

* Or, with Divinity, including the objects of worship.

that he might eat him at leisure. Bodisat seeing that he delayed returning, sent the Prince Chanda to see after him. Upon his descending into the water, the demon seized him also, enquiring, do you know concerning the gods? He replied, yes, the four quarters of the heavens (or the regents of the four quarters) are gods. The demon replied, you are ignorant; and conveyed him to the place where his brother was. Bodisat, seeing that he did not return, thought, surely some accident must have happened to them, and going himself to the spot noticed their footsteps descending to the water, but no marks of their return, and concluded, this lake is the abode of a demon: he accordingly armed himself with his sword and bow, and stood near the margin. The demon, seeing he did not descend into the water, assumed the appearance of a forester, and said, why do you not descend into the lake, bathe, drink, eat of the roots, adorn yourself with the flowers, and go on refreshed? Bodisat observing him, knew that it was the demon, and said to him, have my brothers been seized by you? Yes, by me. For what reason? Those who descend into this lake belong to me. What, every one? No: if any one understand concerning the gods, he does not become mine, but all others do. Why? is there any advantage to you from knowing concerning the gods? There is. Well, then, I will teach you concerning the gods. Speak on; I will listen to a discourse on that subject. But, said Bodisat, I am now weary, and cannot teach concerning the gods. The demon then bathed Bodisat, gave him food and drink, anointed him with perfumes and adorned him with garlands of flowers, and spread a seat for him in a beautiful bower. Bodisat seated himself with the demon at his feet, and said, bow down your ear at tentively and hear concerning the gods. He then spake the following verse:—

Modest and fearing sin,
Endued with virtue,
Peaceful good men, in this world
Are called Divine (or gods.)

The demon hearing this discourse, was delighted, and said to Bodisat, Pundit! I am pleased with you; I will give you one of your brothers: which one shall I bring? He said, Bring the younger. Pundit! said the demon, you only know concerning the gods: you do not practise what you know. How is it that you leave the elder and say, bring the younger; and thus place the elder last? Demon, I both understand respecting the gods, and practise what I know. We came on his account into this forest: his mother solicited for him, from my father, the kingdom: but my father would not grant that request, and commanded us to live in the forest for our safety. That Prince would not stay behind, but accompanied us. Should I say, a demon has devoured him in the wilderness, who would believe me? Afraid, therefore, of reproach, I have said, Bring the younger. Excellent, Pundit! most excellent! You not only understand about the gods, but practise what you know. The demon thus, with a delighted mind, having praised Bodisat, brought him his two brothers, and gave them to him.

Bodisat then said to him, friend, in consequence of your former sins, you are born a demon, eating the flesh and drinking the blood of others. If you continue to sin, you cannot escape the torments of hell. From this time forsake sin, and live virtuously. Having thus converted the demon, he lived with him in security. One day, consulting the stars, he saw that his father was dead: and taking the demon with him returned to Benares. He there ascended the throne, appointing Prince Chanda, Vizier, and Prince Suria, Commander of the Forces. He then prepared a residence for the demon, and had

him supplied with garlands of flowers and food, and having ruled in justice, died, and went to his reward.

When Budha had declared this, the rich priest entered the first path leading to Nirwana. Budha further said, the demon is now the rich priest: Prince Suria is now Ananda, (Budha's personal attendant and relative) the Prince Chanda, is now Sariputto (one of his two chief priests) and I Budha, was then the Prince Mahinsasa.

End of the Dewa-damma Jataka.

The thirty-eighth, or Baka Jataka.

Verse.—Fraudful cunning does not in the end produce permanent advantage. The fraudulent person may be circumvented, as the crane was by the crab.

Legend.—When Budha resided at Jetawaney, he spake this Jataka, concerning a priest named Cheewara-waddaki.

There was a priest who lived in the Dewaram monastery, who was skilful in cutting up cloth and sewing, and was therefore called Cheewara-waddaki: he procured some pieces of old rotten cloth, and very skilfully made them into a robe, dyed it, and put it by carefully. Another priest, who did not know how to make robes, had received a piece of new cloth, and taking it to Cheewara-waddaki said, be so obliging as to cut this up for me, and make it into a robe. Upon which he replied, It will take some time to cut this up and sew it; but I have a robe here which I have just made and kept by me; and so saying, he took the new cloth, and gave him the robe he had made out of decayed pieces. After the priest had worn the robe a short time, it became dirty, and he put it into hot water to wash it, and then saw that it was decayed in many places: being much displeased and grieved, he made it known to the different priests who visited the place, and the manner in which he

had been cheated, was published abroad. There was a country priest, who was much of the same disposition with Cheewara-waddaki, and he hearing that there was a priest at Dewaram as skilful as himself in the arts of deception, thought, it will be a capital thing if I can cheat this city priest. He accordingly procured a piece of cloth of very slight texture, made it into a robe, dyed it with great skill, and putting it on, visited the Dewaram monastery. When Cheewara-waddaki saw it, he immediately coveted it, and not knowing that the priest had come for the express purpose of deceiving him, said, did you, my Lord, make this robe? Yes, I did, he replied. If so be so good as to give it to me. Ah! What do you say! It is difficult to obtain a robe in the country place where I live: if I give you this, what shall I wear myself? He replied, my Lord, I have a piece of new cloth, take that and make it into a robe, and give me this one. Very well, as you request it, take the robe; and so saying he took the piece of new cloth, gave him the robe, and having thus cheated him, departed. After Cheewara-waddaki had worn the cloth some time, it became dirty, and he put it into hot water and washed it; but found that it became torn in many places, and was exceedingly ashamed to find that he had been taken in by a village priest. It was soon known that the knavish priest of Dewaram had been himself cheated by one who had come from the country, and it became the subject of conversation at a meeting of the priests. Budha coming to the place, and being seated, enquired what they were talking about, when they told him the circumstance, and he said, this is not the first time that the Dewaram priest has been circumvented by the other priest: it was so on a former occasion. Upon being requested by the priests he related the following event:—

In former days there was in a certain place a small lake,

the water of which became dried up in the hot weather. At that time Bodisatwayo was a god who dwelt in a tree on the border of a lake covered with the lotus. In consequence of the heat there was very little water in the small lake, but a great number of little fishes. This being observed by a crane, he thought, I must devise some plan by which I may catch these fishes and eat them. He accordingly went to the border of the lake, and stood thoughtful, with his head hanging down like a devout hermit. The little fishes noticing him, came near and said, Sir, what are you meditating about as you stand there. The crane said, I am thinking about you, Ah Sir! What are you thinking about us? Why, he replied, there is very little water in this lake, and you get but little to eat: on account of this hot weather you little fishes suffer great inconvenience. That was the subject of my meditation: but if you will do what I advise, I will take you one by one in my bill, and put you into a beautiful lake covered with the five kinds of lotus. They replied Ah Sir! this is the first time since the beginning of the Kalpa that a crane has ever thought of the welfare of little fishes: you only intend to deceive us, and to devour every one of us. The crane replied, do not think so; but if you doubt my word, let one of your number go and examine the place and report to you. The little fishes then thought, this crane is a most righteous person, and accordingly deputed one of their body (a *Kanapaddaka*) to visit the place. The crane accordingly took him in his bill to the place, shewed him all the beauties of the lake, brought him back and put him down among the fishes, upon which he related in detail to the other fishes the excellencies of the other lake; upon which they said, Sir, take us all to that lake. The crane assented and in the first instance took the fish who had been to see the lake, carried him to the bank, and then

seating himself on a tree, killed him with his bill, ate him, left the bones scattered at the foot of the tree and went back for more; and said, I have taken that one to the lake, now let another one come. So taking another, he ate him likewise, until he perceived that he had devoured the whole of them. Coming again to the place, he found there a crab remaining, and being desirous of eating him also, said, Ah, good master, Crab, I have taken all those little fishes and put them into the lake covered with lotuses. Why do you remain here alone? If you are willing, I will take you also, and put you in the same lake. The crab then said, Ah crane, how will you take me there? I will take you in my bill, he said. He replied, I am afraid, if you take me in that way you will let me fall to the ground. The crane said, Do not fear that; I will take hold of you with great care and carry you safe. The crab then thought, this crane has not put one of those little fishes into the lake, but has eaten them all. Now if he takes me there and does not put me into the lake, I will cut his throat and kill him: he accordingly said, Friend, crane, you are not able to hold me sufficiently fast and take me there, but I can hold fast. If you will allow me to hold by your neck with my claws, I will go with you. Upon which the crane, not thinking that the crab meant to deceive him, said very well, and put down his neck. The crab then seized hold of it with his claws as though it were with a vice, held it fast, and said, Now go! The crane accordingly went to the lake, and then turned towards the trees in the neighbourhood. Upon this the crab exclaimed, Ah, where are you taking me without putting me into the lake? What crab! said the crane, are you my relative that you speak thus? You are my slave. Look wretch at the heap of bones at the foot of these trees, these belonged to the fish I have eaten, and I intend to eat you in a like manner. Upon which the crab said,

Ah crane, those little fishes were destitute of wisdom, and therefore they became your prey, but you cannot deceive me so; I will bring you to your end. You have not done wisely in this; do you not see you are deceived, for if I die, we both shall die, for I will cut your throat with my claws; and so saying he grasped him tightly: upon this, the crane gasping and trembling for his life, said with tears, O my Lord, crab, I did not intend to injure you, neither have I done you any harm; Spare my life, I pray you. Well, said the crab, if it be so, then descend gently and put me into the lake. The crane accordingly turned round, and descending to the lake, put the crab upon the mud on its border: upon this, the crab, with his sharp claws, severed at once the crane's head from his body, as a flower is severed from its stalk with shears, and descended into the water. The god who resided in the tree, seeing this wonderful transaction, caused the woods to resound with his plaudits, and with a mellifluous voice said,

Fraudful cunning does not in the end produce permanent advantage: the fraudulent person may be circumvented as the crane was by the crab.

He who was the crane at that time is now the Dewaram priest: the crab is now the country priest by whom the other has been taken in, and I Budha was then the god residing in the tree who witnessed the transaction.

On Some of the Coins, Ancient and Modern, of Ceylon.—By the HON. MR. JUSTICE STARK.—(Read 26th February, 1848.)

THE study of coins, or Numismatics, is both interesting and important. For besides 1, their absolute or intrinsic value, arising from their pecuniary or their artistic worth, and 2, their monetary value, or value as currency, coins have also, 3, a great literary and historical value. They supply at once sensible, living and portable evidences and illustrations of history and literature.

Moreover within a limited area such as this island, coins in an historical and literary point of view acquire a peculiar interest and importance. For here, we are as it were like the inhabitants of a coast on which the tide continually ebbs and flows:—we see the tide of conquest and population advancing on the island and receding; our attention is drawn to the circumstance and from the coins at different times deposited, we ascertain the character and operation of the political power of which they were the representatives.

The subject has not yet received among us however, the consideration it deserves; and in the present paper, the want of a variety of specimens from the very limited nature of our collections, has been such as to render this but a mere contribution in furtherance of the study, and to draw the attention of members more immediately to its prosecution.

1. *Ancient Coins.*

The most ancient coins hitherto discovered in the island appear to be those found in such quantities at Calpenty, Mantotte, and other places on the north coast, and of which

various descriptions have at different times been given. *a* Those found at Calpentyu were contained in a chatty buried in the earth at the depth of about three feet from the surface, and amounted in number to about 5,000. It has been supposed by some that they were a hoard buried there for security; but the circumstance of the coins being all of one description, and that so inferior, seems to militate against such a supposition.

The condition of the coins is extremely unequal, some being clear and in good order while others shew the effects of exposure to the air or damp, and others are as much reduced and defaced as the old worn out silver coinage of England. The best specimens weigh about 65 grains of metal, which is about the weight of the Oodypoor pisa.

In the specimen of which a representation is annexed, No. 1, we see on the reverse, the monkey chief, Hanumán,

“Of strength resistless, and wide wasting wrath.” *b*.

Uttara Rama Cheritra, Act 1. Sc. 2.

But this carries us back to mythological times, and to the old legend of Rama and his “fawn eyed” Sita.

She was the daughter of powerful prince Janaka who having in his possession by inheritance a valued bow of great strength, derived originally from Maha deo, declared that no one should have her in marriage who could not bend that bow. It was like the bow of Ulysses. Ráma the son of Dasaratha, King of Ayodhya or Oude, bent it, and obtained the hand of Sita; but by some court intrigues he was obliged to leave his

a See Asiatic Researches Vol. 17 p. 597, and Journals of the Bengal Asiatic Society for 1835, p. 673, and for 1837 p. 298 seq. See also Journal Ceylon Asiatic Society, p. 69.

b There is a representation of this coin in Davy's Ceylon, p. 245, but there the reverse is turned upside down, and it is said the characters “resemble more hieroglyphics than letters.”

home, and to wander with her as an exile in the forest of Dandaka at the sources of the Godavery—

The pure Godavery, which wins her way,
Stately and clear, through ancient trees that shade,
Impervious tangling, her majestic course.

Maha Virā Cheritra, Act 5.

Here he encountered and discomfited various members of the Rākshasa tribe, a demon race; and having also injured Súrpanakha the sister of Ravana, the demon prince, the latter in revenge seized little Sita and carried her off to his residence at Lanká. In this extremity, Rama got assistance from the monkey king Sugriya, who had been dethroned by his own brother Báli, but restored again to his kingdom by Ráma, and now from a sense of gratitude despatched his chiefs in all directions to find out Sita's abode. Hanumán was successful. He jumped over the current which runs between this island and the continent, and saw and spoke to the disconsolate Sita: then setting fire to Lanka, he returned and conveyed the intelligence to Rama, who immediately proceeded to the southern-point of the land, where the apes are feigned to have flung into the sea, the islands of Manjar and Ramisseram and the other masses of rock which now lie across the strait, and by which a passage to the island was to be effected. The allied forces were met by the monstrous bands of Lanka, a fearful conflict ensued,—but at length the demons were defeated. Ravana fell by the hand of Rama, and Sita was restored in purity to her lord who afterwards returned to Ayodhya, received from his brother Bhárata the dominion to which he was entitled, and reigned in peace and prosperity a thousand years.

This old legend, which forms the subject of the Rámáyana, an epic poem of remote date, is a great favourite with the Ma-

labars both here and on the coast, in much the same way as was the tale of Troy and the house of Agamemnon among the ancient Greeks, and they have several proverbs in relation to it. Thus they speak of "the monkey that burnt Lanka" (a) and say "Sita's birth was Lanka's destruction" (b). They say also "Rama's arrow was suited to its prey" (c); and "would you direct Rama's arrow at a small bird?" (d). In like manner, probably, is the description of coins we are now considering, sometimes called "Ravana's money" and demon cash; not however, I presume that it was the work or the current money of the demons (by whom we here understand the early inhabitants of Lanka, demon worshippers, not acknowledging the Hindoo gods of the Brahmanical theogony), but because it had reference to the victory over them in Lanka.

The figure on the obverse of the coins, is supposed to be Vishnu, of whom Rama was an avatára or incarnation. Vishnu was also, according to the Mahawanso, chap. 7., the tutelary deity of Lanka, so assigned at the settlement of Wijeya and his followers in the island. It is no doubt in the former respect only that he appears on the present coins. By the demons of the story the Veddah people were perhaps intended; and by the allied forces certain tribes of the coast with the ancestors of the present Singhalese (e) who have adopted, or then actually had, as their own, Rama's god; and also made, as we find Saman, the brother of Rama, the *genius loci* of Saffragam. It may be also, that the *Kusta rajah*, whose gigantic figure

(a) இலங்கையைச் சுட்ட குரங்கு

(b) சீதைபிறக்கவும் இலங்கையழியவும்

(c) குருவிக்குத்தக்க ராமசரம்

(d) ஊர்ச்சுருவிமேலே ராமபாணந் தொடுக்கலாமா

(e) The Tibetans, who are Budhists and acquainted with the story of Hanuman, suppose themselves the descendants of an ape and a lady-demon; such as the union, on the above supposition, of Wijeya and Kuweni in Ceylon.

appears cut in the rock at Belligam, is no other than *Kahuthsa* the great progenitor of Rama.

The union of Hindoo observances with Buddhism, the notion of tutelary deities, and even the countenance of demon offerings, is common among the Singhalese; and this not it would seem, in anywise by conquest or compulsion, but throughout the whole period of the Singhalese history of their own choice and consent.* How is this? Is it that the Singhalese came off from a Hindu stock, before religious intolerance had yet manifested itself in India?—and that still finding in our common nature a want which philosophy cannot supply, they became, like the men of Athens of old, superstitious in all things, and seek methods of atonement and propitiation from the poor yakhos, in spite of Budhu and all his priests. An investigation into the character of the Singhalese invasions, and connected with that, an enquiry into the religion and philosophy of the different states and tribes of Hindustan at the time, are desiderata. [But see Col. Syke's Notes Journal Asiatic Society, Vol. 6. p., 248 seq.]

The emblems to the figures on the coins are not clear; and the characters inscribed on the reverse differ on different specimens. The annexed are examples of the different reverses † with one in which Hanuman appears in his usual

* Among the gifts reciprocally given and interchanged as pledges of mutual friendship and alliance between Devananpiatisso, an early king of Ceylon of the Wijeyah dynasty and the famous Dhamasoko of India, both of them Budhists, though the father of the latter was of the Brahmanical faith (Mahawanso chap. 5) we find from the Mahawanso chap. 11. there was "a right hand chank"—which is Vishnu's shell in the Ramayanna, and in the Mahawanso chap. 30 & 31, the shell of Sakko lord of devos.

† See as respects these inscriptions, Journal of the Bengal Asiatic Society for 1837, p. 298 seq.

attitude in this description of coins, and at his side a fish to express the water whereby he acquired his celebrity.

There is a small gold coin, apparently of the same class with the preceding copper coins. A representation of it is annexed, No. 2. On the obverse there is a figure resembling that on the copper coins, yet of superior workmanship; but on the reverse there is no figure, but characters only. It may be later in date. It weighs six grains and a half.

In a communication to this Society from Mr. Simon Casie Chitty, mention is made of another gold coin of the same class, weighing 60 grains. It is described as having on one side a figure seated in the Indian manner with the Nagari characters *Siri Lankeswar*, the lord of Lanka.* And in the same communication reference is made to some other coins also of the same class.

Annexed is a representation of another coin No. 3 which appears to be the same as that mentioned in the *Asiatic Researches* Vol. 17 p. 597 fig. 110, but not otherwise described there than as having thereon rude figures, one apparently intended for Hanuman. It weighs $51\frac{1}{4}$ grs.

There is also another small copper coin, a copy of which is annexed No. 4, having on the obverse two figures, which one might fancy to be Rama with his bow, and the giant prince of Lanka. It weighs $45\frac{1}{2}$ grs.

In the Mahawanso mention is frequently made of the Kahapanan. Mr. Turnour describes this as a gold coin worth 10 masakan, which he says is a silver coin called in Singhalese massa, and now valued at eight pence. This would make the Kahapanan six shillings and eight pence. According to another account, derived from the Books of discipline, the Kahapanan

* This or the preceding seem to be what Dr. Davy calls the Dambadinian rhatra or gold piece.—Davy's Ceylon, p. 245.

consists of 4 padas or quarters, each of which contains 5 masaka ; and as in determining cases of discipline at the present day, the priests reckon the pada equivalent to a rupee, the masakan would thus be about $4\frac{1}{4}d.$, and the kahapanan 8 shillings, which was the value of the old Negapatam pagoda. Yet again it is said the masakan was considered equal to the Kandyan ridi or silver piece, and this is true though the latter is accounted by Dr. Davy worth only about $7d.$ English. * The real value of those old coins thus appears to be now unknown ; and the stories we have of them in the Mahawanso, chap. 21 and 30—so incredible are the sums there mentioned and their application—only throw the subject into greater obscurity and doubt. Elaro, for instance, the Malabar usurper, the yoke bar of his carriage having by accident injured 15 stones of a Buddhist building, gave 15,000 kahapanas for its repair ; and in a subsequent reign, a bricklayer being asked the best form of a chetyan or dagoba, and replying that he would make it of the shape of a bubble on the surface of water, had a suit of clothes given him by the king, a pair of slippers, and 12,000 kahapanas for his learning and ingenuity, and the king also directed that “sixteen lacs of kahapanas” together with clothes, food and the five condiments should be placed at every gate for distribution among the workmen employed in erecting the edifice. This however, we may collect, that there was at one time a common current money which included the kahapanan and masakan, but the time of their actual currency was remote, short and limited ; and being, as I conjecture they were, Buddhist coins only, though indeed widely known throughout India as well as here, † their character and value

* This is the value of the mace in China.

† Dhana Nando of India got his name from his excessive love of money, and we are told that in order to amass together a vast sum,

became at length matter of mere book learning and tradition. Neither of the coins named have come under my observation; but annexed No. 5 is a representation of a small copper coin bearing on one side what seems intended for a *lion*—the symbol of the Singhalese kings as descendants of the father of Wijeya, the lion born and lion killer, so described in the fabulous story with which the Mahawanso veils his origin. It weighs 35 grains.

Annexed also is a representation of a fish-marked coin, No. 6—the same as is described in the Journal of the Bengal Asiatic Society for 1837, p. 302, fig. 16, as a genuine old coin of Ceylon dug up at *Montolle*, by which must be meant *Mantotte*. On one side is a bull or deer (which latter was a symbol of the Buddhist priests, who it is said sometimes struck coins in their wihares) and on the other two fishes. The coin is probably allied to that noticed in the Asiatic Researches, vol. 17. p. 592, fig. 81. It weighs 68 grs.

Annexed also is a representation of the “ridi” No. 7, as given by Dr. Davy * who says “it resembles a fish hook, and is merely a piece of thick silver wire bent.” This description accords much with the *larin*, an old coin and money of account in Persia and Arabia of $2\frac{1}{2}$ mamoodis. It consisted of a silver wire, about half an inch in length, doubled up, and flattened on one side to receive the impression of characters. The mamoodi of Gombroon was worth 3*d.*, so that the *larin* and *ridi* were in value too almost the same.

Other ancient coins to be found in the island, but of a different class, are those of which the annexed are representa-

he converted by recoinng each kahapanan into eight. The same coin, the kahapanan, is also mentioned in the Sandes or epistle from the Sangha raja of Birmah.—Friend viii. 49.

* Davy's Ceylon p. 245.

tions No. 8. They are gold, silver, and copper; but all apparently of the same general description. The gold coins weigh about 6 grs., and the silver coins 5 grs., which is about the 1-17th of a shilling. My servant found one of these when travelling with me a few months ago on the north coast near to Mantotte. But this is as nothing to the vast number discovered about two years ago in the Patchilapaly district of Jaffna. The number is supposed to have been about 7000. They were contained in a large blue and white glazed jar, 3 feet from the surface, and among the roots of an old tree of the Banyan species, not far from a coilla or Hindu temple. The jar was near the feet of a human skeleton, about which were many rich jewels—a ring was found with the finger bone still remaining in. Ornaments and bars of gold were also found in the jar. There was no silver or copper at the place, all were of gold. A small common chatty was found at another tree hard by, with the same description of coins. The natives call the trees “demon trees.”

Some Roman medals were discovered at Mantotte in the year 1574. Where they were deposited, and in whose hands they now are, I have not been able to ascertain. It would be gratifying if any member of the Society could furnish information on the subject.

The annexed representation No. 9 is of a coin of lead 75 grs. in weight, having on one side a Roman head, and on the reverse an eagle standing on a thunderbolt as in the Roman gold scrupulus.

II. *Modern Coins.*

In the former period, coins, always useful both as evidences of historical facts and as affording illustrations of literary and historical documents, have more of the former character than

the latter. Here it is otherwise: the facts of history are now generally known, and coins are consequently valuable not so much to prove the existence of certain facts as to illustrate and explain the accounts we have of them or the allusions made to them, in history and literature.

And first with respect to the *Portuguese*, their settlement in Ceylon appears to have been fatal to the *Singhalese*:—it had the effect of completely separating the people of the coast from those of the interior, and shutting up the latter among their mountains away from every opportunity of intercourse or communication with foreign nations while they themselves were at the same time destitute of all fixed laws and of all settled political institutions; and in regard to the *Singhalese* of the coast, in endeavouring to imitate their conquerors, they lost at once their honesty, their principle, and their manners without acquiring better in their place. Generally also, all trade was carried on by barter, and taxes were paid in kind; so that, says the French Editor of Ribeyro, “there is not much money in the country.” The Portuguese had however, it would seem, introduced the use of *pagodas pardaons*,* *larins*. The king of Kandy had also allowed his subjects to make use of a kind of money which every body was permitted to fabricate. He describes it as of very pure silver, and made in the shape of a fish hook. It must have been the riddi. The king also struck, he says, a kind of money called panan or fanam, which it was forbidden to imitate under pain of death. But, adds he, all kinds of money are very scarce;† and says Bertolacci “whatever was the currency of Ceylon during the government of the Portuguese, no vestige now remains of it.”‡ This last obser-

* The *Pardo* or *Pardao* at Goa is a silver coin worth four good tangas, equal to two shillings and six pence sterling.

† Lee’s Ribeyro, p. 43.

‡ Bertolacci, View of Ceylon, p. 77.

vation, which must in strictness be limited to the currency of the island, would show how immediately on the departure of the Portuguese, their power,—that power by which the currency is influenced,—ceased.

Under the *Dutch*, the coins that were used in Holland were also current in Ceylon; but besides them there were copper coins in stivers or pices as they were called, and challys. The standing value of the pice or stiver was dependent on a regulation of Government, which made 80 of them equal to one silver ducatoon. Thirty-six of them weighed a Dutch pound, of the best copper. This coin however, as says Bertolacci * must not be confounded with the Dutch stiver, 66 † of which (3 florins and 6 stivers) were worth a ducatoon: the two coins, though bearing the same appellation, had no reference to each other. The term chally is equivalent to and may have come from the Greek chalkos, seven of which went to the obolos or fanam of 12 grs. weight, in value a penny-half-penny English. The earliest Dutch chally I have yet met with bears date 1732, and has the usual monogram oVc ‡ with the legend *sp nos in deo*, or as it is more fully set out in a chally of 1791—the intermediate ones not having any motto—*spes nostra in deo est*. At Tutucoreen gold pagodas were coined, in the Dutch mint there established, under the controul of the Ceylon Government. Some silver rupees were coined by Falck who was appointed Governor and Director of India, 9th August 1765, and also by Governor Vandergraff, but very few:—they were current for 36 stivers each. And there were also a great many foreign coins, as the Spanish dollar or piastre, the poo varahun or star pagoda, the parengy varahun or Portuguese

* View of Ceylon, p. 78.

† This seems a misprint for 46.

‡ That is, *Vereenigde Oost-Indische Company*.

pagoda or Porto Novo pagoda, the Surat and Sica rupee, &c. The prices of these were all regulated by their intrinsic value compared with the silver ducatoon; and keeping the exchange of the Island currency to 80 stivers for each ducatoon, those different coins bore a price in copper coin according to that standard.

The affairs of the Colony had become embarrassed when Vandergraff was made Governor, which was 7th February 1785; and the same year he issued, for the first time in Ceylon, a paper currency. This consisted of Treasury Notes called *Credit brieven* payable to the bearer on demand, in Ceylon copper coin at the rate of 48 stivers per rix-dollar. There was it seems at that time no coin for rix-dollar: it was merely an ideal one, divided into 12 fanams, and each fanam into 4 stivers. On the establishment of the paper money, the Governor not only made all payments in that way, but also as a further means of raising a revenue, put up the gold and silver to auction, and in the year 1795 the silver ducatoon which ten years before had been exchanged for not more than 80 stivers each, was sold at a hundred. This result arose partly from the scarcity of the silver coin, and partly from the depreciation of the copper coin, for in 1787 Vandergraff had caused money to be coined from the brass of old guns, instead of fine copper.

Prior to these measures, says Bertolacci, the real currency was the ducatoon which contained 1 oz. 1 dwt. 1 gr. English standard silver; but afterwards the copper coin became the standard, and that standard was injured. This copper coin in its depreciated state formed with the paper money by far the greatest part of the currency when the English took possession of the settlement.

Annexed is a representation of the silver coin of Holland weighing about $24\frac{1}{2}$ grs. No. 10, as also of the following copper

coins, showing the chally with its fractions, and the pice or stiver with its fractions:

1 Stuiver 1783, about the weight of four challies, each of which is about 47 grs. or nearly one-sixth of a penny English by weight No. 11.

$\frac{1}{4}$ Stuiver of 48 grs. or a chally. No. 12.

Copper coin of 20 grs. bearing date 1753 No. 13.

Copper coin of $16\frac{1}{2}$ or 17 grs. which is about one-third of a chally, and in weight less than a quarter farthing English. No. 14.

The chally and stiver had also their multiples; the former in copper, and the latter in silver.

The colony in coming into the *English* possession was held under the East India Company, and in the year 1800 a new supply of copper was sent out from England by that Company in whole half and quarter stivers. But in the beginning of 1802 the Government of the Island was put immediately under the Crown. Then for the first time were coined silver rix-dollars; and Treasury notes issued for rix-dollars at the rate of 48 copper stivers for each rix-dollar. A new copper coin was also made: but the rix-dollar, not the copper coin, was now the regulating medium. The rix-dollar was composed of an alloy of Japan copper agreeably to the standard of the Spanish piastre. Several issues of all these—the copper and silver coinage and the Treasury notes—were made during the years 1802, 3, 4, and 5: the rix-dollar being at this time intrinsically worth 1s. $6\frac{1}{2}d$. In 1808 a new coinage took place, the previous silver coin having disappeared: but with an addition of 10 per cent. alloy; so that the rix-dollars of 1808 and 1809 were worth but 1s. $4\frac{1}{2}d$. Both silver and copper however, continued to disappear, by melting and exportation; and in 1812 there was little else to be had but paper currency.

In 1813, according to Bertolacci * the depreciation from the original value of the Ceylon stivers of 1780 was not less than 210 per cent. for, in 1780 the ducatoon exchanged for 30 stivers, and in 1813 for 240, which is the relative proportion of 18 rix-dollars for one pound sterling. The depreciation from the year 1802 to 1803 was about 90 per cent.

In 1815 the Dutch challies which had been current at the rate of 16 to the fanam, and the new issue of challies then made, were in consequence as it is said of the changes in the standard of colonial currency, directed to pass at the rate of 12 challies to the fanam.

Ceylon rix-dollar of the year 1821. No. 15.

Silver piece of the year 1804 bearing the No. 48, and silver pieces of the year 1808 bearing the Nos. 24 and 96, indicating the number of stivers in each. Nos. 16, 17, 18.

Copper pieces of the year 1803 bearing the Nos. 48 and 12, and copper piece of the year 1815 bearing the No. 24, indicating the number of challies in each. Nos. 19, 20, 21.

Copper pieces of the year 1815 of two stivers, one stiver, and half stiver. Nos. 22, 23, 24.

Copper pieces of the year 1802 bearing the Nos. 192, 96, and 48, indicating the numbers required of the same to make up the dollar or rupee. Nos. 25, 26, 27.

Copper wedge shaped piece of the year 1801 bearing the No. 48. No. 28.

Small silver piece inscribed "Token fanam." It is without any date, but is supposed of Governor North's time. No. 29.

* View of Ceylon, p. 96.

Notes on the Climate and Salubrity of Putlām.—By ALEXANDER OSWALD BRODIE, Esq.—(*Read 26th February, 1848.*)

It is a matter not only of scientific interest, but also of practical utility, to observe and to describe the climate and sanitary condition of places hitherto neglected or little known. The attainment even of a mere approximation to the truth is not to be despised where circumstances seem to forbid the hope of procuring perfectly accurate results for some time to come. To give a short, and it is hoped tolerably correct account of the climate and sanitary phenomena of Putlām, is the sole object of the present remarks. The data on which I have relied are partly my own observations—in a greater degree however, various registers which have been kept by the late Commandant—the present Government Agent, and the various Medical Sub-Assistants at the station; they extend throughout a period of eight years (1839—1846), and, though not recorded with that minute accuracy and regularity which is desirable, will yet, it is supposed, yield tolerably correct results—owing to the lengthened period which they include.

It will be necessary in the first place, shortly to describe the topographical position of the place.

Putlām (in lat. $8^{\circ} 2' 50''$ —long. $79^{\circ} 53' 38''$) is situate on the eastern shore of the gulf of Calpentyn, an arm of the sea about eighteen miles in length, and from two to four in breadth, which to the north communicates with the ocean by an opening about two miles in breadth—and which a short distance to the south of the town contracts, but is continued by means of a canal and a series of lakes and back-waters till it again meets the sea three miles to the north of Chilaw. The greater portion of the gulf is very shallow, being not more

than from two to six feet in depth; and in the north-east monsoon a space of several square miles is laid dry; at this time large quantities of decaying sea-weeds give rise to very unpleasant emanations—but it has not been observed that these prove in any way injurious to health. The western boundary of the gulf is formed by a long low strip of land from one to three miles in breadth—which exhibits either bare downs scantily covered here and there with stunted, windshorn trees, or extensive plantations of cocoanut palms which are found to thrive admirably in the apparently arid soil. This peninsula is commonly called the Akkerupattoo, and is bounded on its western side by the sea.

The waters of the shallow gulf, being freely exposed to the violence of the monsoons, are at all times extremely turbid, and having lost their diaphaneity, it may be premised that they will be sensibly and rapidly affected by the rays of the sun.

The village itself is situated on the edge of a plain extending indefinitely to the north and south, bounded on the west, as before mentioned, by the gulf, and on the east by a range of low undulating sand hills clothed with dense forests. This plain in the immediate vicinity of Putlam, is either partially covered by low open jungle, or is quite exposed; it is traversed by numerous salt-water creeks, and contains an abundance of small tanks and marshes; except in the rainy season there is however, no running water within a distance of several miles.

The soil is for the most part quite sandy, with patches here and there, of black paddy field earth, potters' clay or recent marl, with deep silt along the shores of the sea and of the creeks. Cocoanut topes and a few neglected paddy fields are the only signs of cultivation in the neighbourhood.

I believe that I have now enumerated the chief local circumstances which can affect the climate of the place and

the health of the inhabitants, and shall give first of all, a short synopsis of the weather during the several months.

January:—During this month the mornings and evenings are chilly with heavy dews; the afternoons oppressively hot, the wind generally from the north-east; there are about 7 rain days and some lightning.

February:—Mornings and evenings chilly; afternoons hot; wind east and north-east; about 4 days rain, chiefly at the commencement of month; diseases mild.

March:—Weather variable, occasionally sultry in the afternoons. At the commencement of the month northerly wind prevalent; towards close, interrupted by sea breezes. On about 8 rain days showers generally in the afternoon or at night, and not seldom accompanied by lightning. Fever still prevalent, but the disease is not violent.

April:—Hot at times, but variable in temperature, and also as regards the direction of the wind; sickness rather prevalent and severe, 11 days with rain, frequently accompanied by lightning.

May:—Wind generally westerly, and temperature low, cloudy weather with about 15 rain days; not much sickness, but diseases acute.

June:—Cool with showers on 9 days, south-west monsoon blowing uninterruptedly; a good deal of fever, but in a mild form.

July:—Cool south-west wind; showers on 4 days; a healthy month.

August:—Clear hot weather, many of the tanks dry, and some sickness caused among the native population by the use of unwholesome water; the station generally healthy, south-west monsoon constant; 3 rain days.

September:—Fine but hot weather; south-west wind

blowing occasionally with great violence; latter end of the month variable; very healthy on the whole; but it is generally about this time that cholera makes its appearance; about eight rain days.

October:—The periodical rains generally set in about the middle of the month, or earlier, and the wind veers round to the north; there are about 15 rain days, but the station is healthy.

November:—Very unsettled with rain for about 19 days; hot and oppressive weather; station on the whole tolerably healthy; but cold, fever, and dysentery appear among the natives.

December:—This month varies much in different years; in general the mornings and evenings are chilly with heavy dews; the north-east monsoon still blows violently. There are on an average about 12 days' rain. Fever, colds and dysentery prevalent among the natives. It appears then that the year subdivides itself into the following four portions:—

The great dry season, extending from about the beginning or middle of May to about the middle of October.

The first rains from the middle of October to the end of December.

The lesser dry season, from the beginning of January to the middle or end of March, and

The latter rains from that time till the beginning or middle of May.

Owing to some cause as to which I have not yet quite satisfied myself, there are fewer rain days, and also I think a smaller annual fall of rain at Putlam, than at almost all, if not at all places situated even only three or four miles from it. About the beginning of the October rains I have in a great many instances observed the following series of phenomena:—About three or four, p. m., clouds begin to gather to

the west and north-west, drift rapidly to the north-east, passing either over or a little to the north of the station, veer round to the south, run down towards Chilaw, cross to the south-west, and then returning again over Putlam, pass to the east and are lost in the interior. Each storm thus visits the place twice, being generally much more violent on the second occasion than on the first, as if Putlam were placed first in the centre of a circle described by the storm and afterwards in the circumference of the same circle, the whole series occupying from four to ten hours.

With reference to temperature, the registers are so unsatisfactory, that I deem it unnecessary to give any thing more than the general result, namely, that the highest temperature mentioned in them (at noon) is 89° in April, the lowest 78° in August; the great majority of heights registered extend however only from 79° to 86° .

From observations made by myself during the last four months, I find the average temperatures at the times mentioned below to be as follows:—

Months.	9 a. m.	Noon.	3 p. m.	Max.	Min.	Range.
August.....	81.38	83.07	83.09	85.75	79.25	6.5
September.....	80.363	82.786	82.522	84.00	73.00	11.0
October.....	80.33	82.64	82.52	84.50	76.70	7.8
November.....	78.15	80.44	80.65	85.00	72.00	13.0
Average	80.056	82.234	82.196			

Entire range observed during these four months, 13.75°

which is certainly greater than I should have expected. The low temperatures have been observed on bleak rainy days when squalls from the north-east were prevalent. From these data, and calculating by a well known formula which appears to be true, or nearly true, for all localities, it results that the general mean temperature of Putlam during these months has been 79.363° . As regards the weight of the atmosphere I have indeed registered it, but unfortunately having only one sympiesometer, and that not quite trustworthy, I refrain from giving the results, only remarking that the variations, though constant, are yet confined to an extremely small range.

In now proceeding to enquire what influence the various seasons have on the human species, it will be necessary to make a few preliminary remarks.

The persons on whom the observations have chiefly been made form the detachment stationed at Putlam; the men are for the most part of Mozambique origin, more or less intermixed with Singhalese, Tamil, and impure Dutch and Portuguese blood. They are strong, rather tall, well made and robust; they are provided with comfortable lines, draw good and regular pay, and live better than the natives. They are on the other hand a good deal addicted to drunkenness. It is also to be observed that of course the troops generally consist solely of able-bodied men, young boys, old men, and all persons unfit for duty from chronic disease or otherwise, being necessarily excluded.

It appears then that observations on these troops will not be quite conclusive regarding persons, natives of other countries, and having other habits, but may yet be valuable as shewing that the insalubrity of Putlam has been greatly exaggerated, and that by taking reasonable precautions, persons living there are not more exposed to disease than those who

reside at places which enjoy a much higher reputation in this respect. The Caffre soldiers appear to me to resemble Europeans in constitution, character and habits more closely than do any of the other natives with whom they are mixed. If I am correct in this, the observations made on these men will be to a considerable extent applicable to English residents.

In the diagrams appended to this, I have projected the sanitary phenomena of several individual years, and also those which result from taking the average of all to which my data extend. The plan of these diagrams is simply this;—The horizontal lines denote days of sickness due to a hundred men, and are marked from ten to ten days, the vertical lines (not the spaces between) denote the several months. The results appear to me very interesting. To revert to that which shows the average of eight years, we find,

That from January to May, the health of the station gradually improves; that it decreases during June, July and August; improves during September and October, the latter being the healthiest month in the year; and then rises rapidly to December which is the worst, whence it again falls as before; that is, this table also shows four distinctly marked seasons.

These seasons however are not synchronic with those indicated by the greater or less quantity of rain, thus, the great dry weather extends from May to October, the health of the station is however bad from June to August, and rapidly improves in September and October.

The great rains extend from the middle of October to December, the first of these months is the most healthy, the two latter are among the least so of the whole year.

The lesser dry weather extends from January to the middle of March, and the latter rains from that time till May, and

it appears that during the former period the station is less healthy than during the latter. I have attempted to show the relative positions of these seasons in the annexed sheet. The most striking features in this comparison, are, first, the correspondence in number; secondly, the want of correspondence in time; and thirdly, what appears least explicable, a want of apparent rule in these variations. A more careful examination of the subject however explains, I think, this anomaly: thus we find that during the great dry weather, that is, between May and October, the first month is healthy, the next three much less so, and the last two again very salubrious. From this I would deduce that a great portion of the sickness during June, July and August, is caused by the drying up of tanks in the neighbourhood, and also perhaps by malaria transported by the north-east monsoon from the long track of low swamp jungle which extends towards Anoorajapoor. In September and October the tanks are on the other hand quite dry, the shell-fish and plants are no longer putrifying in the sun, and the station is healthy. This does not occur however, till after about four months of nearly perfect drought. In November, December and January, there is almost constant rain, exposure to which produces catarrh, fever, &c.; and by a reference to the diagram on which the average appearances of fever are detailed, it will be observed that this disease is more prevalent during and immediately after the great rains, than at any other period.

During February and March there is little rain, there not being time however for the tanks to dry up entirely, the state of health is almost identical with that of June, July and August when, as shewn, the circumstances are in this respect precisely similar.

To put this hypothesis to the test, I have carefully examined some of the diagrams for individual years, especially

those which deviate most in regard to time from the average curve, for it will be observed that in every year there is a precisely similar double rise and fall, but occasionally the time when these oscillations occur is premature or is unusually delayed. If it can be shewn then, that when a season generally healthy, in one year is found not to be so, and that such an appearance is invariably accompanied by a corresponding alteration in the occurrence of the dry and rainy seasons, then it will, I think, be satisfactorily shewn that the insalubrity of Putlam (such as it is) is owing mainly to two causes.

In the first place, to the immediate and continued action of a damp atmosphere; and secondly, to malaria produced from half dried-up tanks.

In examining the diagram of 1846, we find that April, May, and June were very unusually unhealthy: now it appears that in that year March, April and the first half of May, were extremely rainy and unsettled, the dampness of the atmosphere produced much fever, and the drying up of the tanks affected the health of the station a month later than usual. Again, October and November of this year were very rainy, and the latter of these months proved unusually unhealthy.

On referring again to the diagrams, it appears from a comparison of the whole, that the number of days sickness is about 124 per month in a body of 100 men, which certainly is not a high average, the rather when it is taken into consideration that a very large portion of this is due to fever, which very rarely proves more than a temporary inconvenience, seldom proving fatal, and unproductive of those permanent alterations of the constitution which follow the fevers of other parts of the Island; that each slight ailment is registered in a manner utterly unattainable by those who endeavour to obtain the sanitary statistics of a whole country, and that not a few

of the cases are due more or less to the imprudence of the men, and cannot therefore in fairness be charged against the climate. The most sickly year is that of 1846, when the average to one hundred men is about 218 per month, giving to each man about 26 days' sickness in the course of the year.

It is remarkable that the salubrity of the station seems to have been gradually and steadily decreasing during the last few years, whether this be really the case, or whether this apparent increase of sickness is caused by the men being more rigidly required to come to and to remain in hospital when sick. I am unable to say with certainty, but should think this the more probable cause. If mistaken in this respect, I should think at least a part of this sickness must be ascribed to the existence of some pools of stagnant water immediately behind the lines.

As to mortality (the number of men stationed at Putlam is too small to permit of any deductions being made) during these eight years there have occurred, in a detachment averaging 57.6 men, 5 deaths—3 from cholera morbus, 2 from other diseases. All the fatal cases of cholera have occurred during October, and in no instance has fever been a cause of death.

Though somewhat foreign to the subject of this paper, I may here cursorily remark, that I have, by aid of the registers placed in my hands, once more tested the world-wide, but yet undoubtedly erroneous opinion, that the moon exercises an unexplained yet all powerful influence over weather. This ancient theory is indeed sufficiently disproved by the simple fact, that the changes of weather in two places, by no means remote from each other, may and often do preserve no parallelism whatever. Accordingly, as might be expected, I find that the decided changes of weather which occurred in Putlam during eight years, took place without any definite order whatever ;

the days of quadrature or any other similar fixed data shewing no undue predominance.

From that which precedes I would then draw these deductions—that Putlam, although of course not altogether free from the disadvantages of a tropical climate, may yet be considered as being in many respects highly favoured. During the greater portion of the year a cool refreshing sea breeze steals across the face of the country, and in the wet season this spot is much less subject to rain than many places even in its immediate neighbourhood; and though it must be admitted that the north-east wind does often bring fever with it, and produces a very disagreeable clammy sensation on those exposed to it, yet the dry portions of the rainy season are particularly pleasant, the fresh verdure of the extensive plains, the light green of the budding forest, the coolness and balminess of the air, and the cloudiness of the sky, not unfrequently recalling to one's mind the joyous spring of Britain.

With regard to the healthiness of the place, it is almost unnecessary to say that a favourable verdict must be given: the ratio of sickness, is in itself not great, and even this is chiefly made up by cases of fever, which merely prove a temporary inconvenience, and only in extremely rare cases produce any permanent effects on the constitution.

I have now, however imperfectly, completed my task. It is unnecessary to state that I have made no attempt at theory, that I have brought forward nothing new. I have simply confirmed the statements or opinions of others, merely written down that which is patent to all, and perhaps on this very account neglected and unknown by many. From its very nature a paper of this kind cannot in itself possess any great interest, the sphere is too contracted, and, consequently the deductions too liable to error and objection; as one of a series, it

may however be useful. The data for such a series, are in existence ; collection, comparison, and generalization is all that is now requisite, in order to produce, a most valuable account of the climate of Ceylon.

Should, on the other hand, the data referred to be considered as wanting in precision, so much more urgent is the call on us to commence without further delay, a series of observations not at one, or at two, but at many selected stations throughout the Island. Even now Ceylon is so closely studded with Government establishments, that one can scarce draw a line of fifty miles in length on any part of it, without finding ourselves in the neighbourhood of some Government Office and some Government official. The opportunity is a tempting one, no great sum would be required to furnish a number of these stations with a few of the more useful meteorological instruments. Intelligent native clerks, such as are now to be met with every where, might learn the method of recording these at once, and very soon feel an interest in the registers : the deducing of results from these documents would be the work of gentlemen accustomed to such calculations, and of these there must now be many in the Island.

In conclusion, I have only to acknowledge the courtesy of James Caulfield, Esq., Government Agent of the North-Western Province, and of S. C. Roe, Esq., Deputy Inspector General of Hospitals, for having so kindly granted me permission to make use of the registers over which they exercise controul.

The Revenue and Expenditure of the Dutch Government in Ceylon, during the last years of their Administration.—By JOHN CAPPER, Esq.—(Read 26th February, 1848.)

THE mode in which a Government taxes its subjects is nearly always a fair criterion by which to judge of the amount of civilization existing in any country. Viewed in this light, a brief sketch of the Income and Disbursements of the Dutch in Ceylon during the last years of their rule, may not be considered beyond the scope of our Society's labors. It will, to a certain extent, form a link in the political history of Ceylon, and it is only to be regretted that we do not possess the means of ascertaining with any thing like accuracy, the extent and mode of taxation pursued by the Portuguese.

Although we do not possess an unbroken series of documents in reference to the Dutch rule in Ceylon, there are yet sufficient matter extant both in the Dutch Records and in the various Fiscal Books or Staat Reekening, in our possession, to enable us to ascertain pretty accurately, the sources from which our predecessors obtained their revenue.

It is only intended, in the present paper, to offer a summary of the Revenue and Expenditure of the Dutch during the years 1786 to 1793, and as it may fairly be presumed that they had at this late period of their Government made many modifications and improvements in their various fiscal arrangements, this statement must be taken as the most favorable picture we could possibly draw of their colonial finances.

For the purposes of taxation, the Maritime Provinces of the Island which bounded their sway in Ceylon, appear to have been divided into four principal Collectorates or Provinces, much the same as they are at present, viz: Colombo, Jaffna-

patam, Galle and Trincomalie, with the subsidiary stations of Calpenty, Manaar, Matura and Batticaloa. These we may term the western, northern, southern and eastern Collectorates.

In their own account of the local revenues as given in the General Staat Reekening, they classified their Income under but three principal heads:—Farmed Revenues, Collected Revenues, and Profits and Gains.

Before proceeding to give a detailed statement of these several branches of the Ceylon Revenue, it may be as well to offer a few preliminary remarks concerning them. At the period of which I am writing, the Dutch had abandoned several of their early and most stringent monopolies, caused no doubt by a conviction of their impolicy. Governor Van Imhoff was a man of more than ordinary ability in financial and commercial matters, and to him the Dutch were indebted for several relaxations in the system of trade existing between Ceylon and the various ports of the Indian Continent. The early career of the Dutch in the East was one of unmingled monopoly carried out with unrelenting severity. Commerce was the prime object of their Government, as had been conquest and conversion to Catholicism the aim of their predecessors, the Portuguese. In Ceylon, as in all other of their possessions, the entire trade of the place, both export and import, lay in the hands of the Government. No vessel arriving in the Colony, whether Foreign or Dutch, could dispose of their goods or purchase produce except at the Stores of the Company. In after days, this Regulation was relaxed as regards the importation of Rice, and later still with reference to the trade in Coast Cloths, the import of which was permitted to private individuals, on payment of a duty rated at about the amount of the Company's gains on the sale of the article. This duty was farmed, and a portion of the proceeds given to the servants of Government,

as compensation for their loss of the profits in the trade which they had previously shared. Some articles, such as Coffee, Pepper, Betel-nuts and Coir, were obliged to be delivered into the Company's godowns at certain fixed rates determined by themselves. Pepper for instance was deliverable at 1 and $1\frac{1}{2}$ fanam per lb., Coffee at 1 fanam per lb., Coir-yarn at $4\frac{1}{2}$ fanams per bundle of 24 lbs. Betel-nut was received at 3 Rds., and afterwards at 5 and 6 Rds., per ammonam. All of these articles were originally exported by the Company alone, but in later days were disposed of by them to private individuals wishing to ship them on their own account.

Farmed Revenues.

Under this head were included many taxes and duties the collection of which, by our system, is always retained in the hands of the Crown. Some of the articles were so small in amount as not to have been worth consideration, unless to natives who rented them. It not unfrequently happened that certain taxes or duties were farmed out to the servants of the Government, who were thus enabled to add greatly to their incomes. In some cases duties and even profits on the monopoly of certain articles, such as Native Cloths and Coir Cordage, were set aside, and divided among the Commandant, Master Attendant, and other officials in respective proportions to their rank. Several instances are related in the Dutch books of the servants of Government who rented Import Duties at an advalorem rate of 20 per cent., admitting them on payment of 10 per cent., convinced that the former rate was too high, and we are told that they realized a larger profit under the reduced scale than previously when the high rate was enforced.

The Table which accompanies this (No. 1) presents in a condensed form, the Revenue of Ceylon for 1791—2 under the

three heads of Farmed Revenues, Collected Revenues and Profits. Of the Farmed Revenues, the Import Duty on Cloth appears to have formed a most prominent item; and it may well have done so when we know that the annual value of the Indian Cloths imported into Ceylon at that time was not less than £40,000. The importations of these goods were chiefly from Bengal, one, or two ports on the Coromandel Coast, and from Madura. The duty levied was nominally 20 per cent. on their value, but as I have already remarked, this exorbitant rate was not levied by the farmer who found it to his interest to make a much more moderate demand. The different regulations and rules of Government in respect to this duty were very numerous and complicated, and, as a consequence, were of but little use.

All other Import Duties which came under the head of Farmed Revenues were included in what was termed the "*Alfandigo*" or General Farm. A very complex scale of articles, chiefly of Import from Holland, existed, which left a great deal in the hands of the Farmer of the taxes: the generality of the goods were rated at 5 per cent. Paddy and Rice however appear to have been admitted free of duty, and in addition to this, foreigners were permitted to expose both these articles for sale in the public bazaars, which was not the case with any other goods. The produce of the *Alfandigo* was usually about £2,000 for the whole island, so that allowing for fair profit to the renters over and above this sum, and assuming the whole duties to be at 5 per cent., we find the total annual value of the Imports which were farmed, to be about £50,000. From the liability to this tax none were exempted who imported goods, not even the ships of the Government.

Licenses and Rents formed the 2nd division of these taxes.

The Fish Rents were not inconsiderable in value and

together with the renting of the various Fish Markets, amounted to £4,000 or £5,000. These rents were levied on Fish caught in Lakes and Rivers, as well as those from the Sea. It varied in amount in different places, from one-third to one-fifth of the value of the fish caught, after deducting 5 per cent., which went to the headmen of the Fisher caste called "*Pattangatims*." There was a difference always made in favor of fish caught by nets over those caught by lines, the latter paying more than the former.

The Rents of certain gardens, and the permits for digging for precious stones, although numerous, were but small in value, and scarcely deserve notice.

In earlier times, the extent of the Government gardens of Cocoa and Areka nuts was large, and realized good sums; being leased for 2 years at a time. But most of these were afterwards sold, and at the time I am referring to, none remained but very small ones.

The Arrack and Toddy Rent does not appear to have formed any considerable item in the revenues of the Dutch Government. In the Colombo Collectorate it varied from £1,200 to £1,400, but in the other districts it yielded but a few hundreds. In the Colombo district the farmer of this rent had formerly the sole privilege of exporting Arrack, but this however, was no longer the case at the time I now refer to. The licensed retailer of Arrack was compelled to sell the spirit if within the Gravets of Colombo, at $1\frac{1}{2}$ fanam the bottle; and as a means of ensuring him at all times a steady supply of the article, he was permitted the right of taking three-tenths of all the Arrack which was brought to Colombo for exportation by private traders, paying for the same a similar price to what they obtained for the remainder.

The Bazaar or Shop Tax was rather a ground-rent levied

according to the extent occupied by the shop. It was a very slight one, but in addition to this there was a small fee of $1\frac{1}{2}$ Doit or Cash paid by each Shop-keeper to a Bazaar Master, who had also a small pay from the Government out of the proceeds of the farm. It was the duty of this Bazaar Master, who had an establishment of Lascoryns under his orders, to preserve order and cleanliness throughout the Bazaar, to see that all rubbish and filth were removed, and more especially to examine weights and measures, and see that the market was well supplied with an abundance of good meat, vegetables and fruits. In the event of his finding any articles of bad quality, he had power to remove them, and fine the seller; and should there have been a scarcity of any particular article of daily consumption, he was bound to report the same to the Governor who would then cause supplies to be brought in from the country, at any cost. This system appears to have worked well, and though the rent yielded little or nothing to Government, all parties seem to have been satisfied with it.

The remainder of the Farmed Revenue not included under the two preceding heads we may term various.

Sundry duties collected at Manaar were trifling in extent, and appear to have been remains of Singhalese taxes kept up from time immemorial, long since abolished in all other parts of the Colony, but said to be retained here as their collection tended to afford information as to the nature and extent of the traffic carried on between the Kandyan Country and the Coast to the northward. The jealousy of the Dutch, added to their constant warfare with their Kandyan neighbours, would greatly favor this supposition.

Service Taxes were levied in lieu of certain fixed services exacted of some of the lower orders of people. It was sometimes in money, but more frequently in kind.

The *Tobacco Tithe*, the Brokerage in Tobacco and Jaggery, and the Toll at Ferries, were all inconsiderable in amount, arising from want of proper and faithful management: a great deal of favoritism and jobbing seems to have existed in the farming of these dues.

The *Stamp duty on Cloth* woven at Jaffna yielded about £800 a year, but there appears to have been no manufacture carried on at Batticaloa, nor indeed elsewhere. Much abuse crept into this branch of the revenue, and the farmer of the rent constantly complained to Government that the various officials in the district employed Looms the produce of which yielded him no tax.

The Salt Pans were at one time in the exclusive hands of the Government; the sale of the salt being on their account. Afterwards the privilege of retailing it in particular districts, and at certain fixed profits, was bestowed upon a number of poor widows, for their support. During the Government of Falck, this system was changed, inasmuch as the right of sale was then farmed out to renters, and the proceeds of this rent appropriated to the maintenance of the widows of poor persons, chiefly old servants of the Company. At that time the Renters paid the Government $2\frac{1}{2}$ fanams the parah, and were allowed to retail it at $4\frac{1}{2}$ fanams; there were, however, certain privileged persons and classes who had the right to purchase their Salt from the Renters at 3 fanams.

At these rates, it may be imagined, that the farm could not yield any large sum. £200 appears to have been the total realized by all the Salt Pans of the Island. It certainly forms matter of surprise that the Dutch should have made so little by this monopoly, since a great portion of the supply was furnished to their hostile neighbour, the Kandyans, against whom we might have expected they would have raised the

price on the occasion of any infraction of treaties, and which frequently happened. It does not seem to have occurred to them, that, by increasing this one source of revenue, they would have been enabled to have abandoned many trifling and comparatively unprofitable taxes. The probable reason of this moderation was, that the supply of Cinnamon from the Kandyan country was of too great value to them to risk by any addition to the selling price of Salt.

TABLE No. 1.

	Farmed Revenues.			Collected Revenues.			Profits.		
	£	s.	d.	£	s.	d.	£	s.	d.
Colombo and Calpentyu	6278	3	4	2475	10	0	5874	3	2
Jaffnapatam and Manaar	6341	12	0	6298	10	0	625	6	0
Galle and Matura.....	1311	18	0	1429	6	4	1525	17	2
Trincomalie	498	0	0	182	15	8	1080	2	2
Batticaloa	24	0	0	1188	10	2	82	11	0
Tutucoreen	26	16	0	945	9	0	0	7	0
£...	14480	9	4	12520	1	2	9188	6	6

COLLECTED REVENUE.

The amount of Revenue directly collected by the officials of Government did not fall far short of those farmed out to individuals. In the year 1791—2 the total receipts under this head were £12,520 1s. 2d., as shewn by the following Table:—

A.

Revenue collected by the Government of Ceylon in the year 1791—2.

		£	s.	d.
Revenues collected at Colombo, Calpentyn and Putlam...		2475	10	0
Do.	at Jaffnapatam, Manaar and Wanny	6298	10	0
Do.	at Galle and Matura.....	1429	5	0
Do.	at Trincomalie and Batticaloa.....	1371	7	0
Do.	at Tutucoreen	945	9	2
£...		12520	1	2

In the following Table (B.) the collected Revenue of the Island during three years is shewn classified under three separate heads. The largest of these amounts are derivable from Licenses, Arrack Farms and such sources, the sums realized from the Poll Tax and Tax on Land having been most inconsiderable, except in the Jaffnapatam Collectorates.

Of the amounts under the first head, those produced by Stamps appear to have been most inconsiderable: the export and Import duties made up the bulk of these. Of Export duties, that on Palmiras in the Collectorate of Jaffnapatam, and at Colombo on Coir, Betel-nut and woods, appear to have been the most considerable. In the earlier days of the Dutch Government, the export of Palmiras was prohibited except on the express permission in writing of the Commandant and disavowal of the district. For this License a fee varying in amount with the extent of the shipment and the caprice of the officials, was invariably levied. It is easy to imagine that this in time grew into a valuable source of emolument: indeed at a later period, (1787) the Government found this system worked so prejudicially to commerce, that the duty was fixed and made payable

to the Public Treasury, the Civilian, of the Jaffnapatan district being allowed Rds. 5000, annually, as a compensation.

Coir was chiefly exported on account of Government, but it was also an article of trade to private speculators, and in these cases paid a duty of one dollar per thousand pounds for raw Coir and half a dollar per thousand on Cables and Cordage. Betel-nuts paid a duty on Export of 60 per cent. on the value of this amount—one-fourth was the emolument of certain officials—the remaining three-fourths going into the Treasury. The Paddy Tax is not included in the Farmed Revenues, because it was put up to auction in detached portions at stated intervals.

The same may be said of the rent of the several Arrack and Fish Licenses, the proceeds of all of which were collected in detail.

A Capitation Tax appears to have been once levied on all classes of Singhalese varying in amount according to their caste. This however, gradually fell into disuse, until at length, during the period I am alluding to, none but the Moors were subject to the impost. These people were very numerous in the Northern part of the Island, as also at Batticaloa, and the amount realized in those districts was evidently of too much value to be readily abandoned, the more especially as it was on strangers. In addition to the Capitation Tax there was a Service or Labour Tax paid by those who wished to commute the Service annually due to the Crown, and which in certain castes was as much as one-fourth of their time. This Labour, or as it was termed *Oulliam*, pressed with great severity on the Moors who appear to have been allowed to reside in the island entirely on sufferance. They were in earlier times obliged to appear annually at the chief office of the district in which they lived, and take out a fresh license for the privilege of residing there for

the ensuing year; and for this permission they had to pay a fee of $2\frac{1}{2}d.$, which was divided as perquisites amongst the officials. The Moors who usually commuted their personal service, could only do so by a payment annually of 18s., and in some cases even more than this was paid. The collections of this commutation was occasionally sold by auction under the title of the *Farm of the absent Oulliams*; and in 1794 appears to have produced for the Colombo district about £100. In the Northern Collectorate a much larger sum was produced.

TABLE B.

The Collected Revenues of Ceylon during the three years ending 1790—3, Classified under three distinct heads.

	Duties and Stamps.			Licenses, Rents of Gardens, Ar- rack & Toddy Farms, Fisheries &c.			Land and Poll Taxes.		
	1790-1.	1791-2.	1792-3.	1790-1.	1791-2.	1792-3.	1790-1.	1791-2.	1792-3.
	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
Colombo and Putlam	2387 6 0	2265 10 0	2511 4 0	4066 11 0	3957 10 0	4496 10 0	187 10 0	162 2 0	180 0 0
Jaffnapatam and Manaar-	553 15 0	614 3 0	545 12 0	4380 14 0	4517 0 0	4555 5 0	1291 10 0	1210 8 0	1043 9 0
Galle and Matara	192 7 0	206 14 0	166 4 0	1084 9 0	981 4 0	1163 17 0	106 9 0	122 3 0	126 5 0
Trincomalie & Batticaloa-	82 10 0	95 5 0	68 15 0	610 12 0	427 5 0	470 11 0	0 0 0	0 0 0	0 0 0
Total....	3206 18 0	3181 12 0	3291 15 0	10142 6 0	9882 19 0	10686 3 0	1585 9 0	1494 13 0	1349 14 0

PROFITS AND GAINS.

The third source of local revenue arose from profits on a few articles of produce such as Cinnamon, Betel-nut, Coir, Cloths, &c., and these were chiefly in the Colombo and Galle Collectorates. The articles in which the Government traded were all monopolized; that is, they were received from the Native Cultivators or Collectors at low fixed rates, and resold at other fixed rates. Betel-nut appears to have yielded the highest profit varying between £1,000 £1,800. Cloths left but a small gain to the Treasury, seldom exceeding a few hundred pounds. There were however some large profits realized on sundry articles of European merchandize: these, added to the gains on Coir, Timber, &c., yielded as much as £6,000 or £7,000. In the year 1791-2, the profits made within the Colony stood thus.

Colombo and Calpenty.....	£5874	3	2
Jaffnapatam and Manaar.....	625	6	0
Galle and Matūra.....	1525	17	2
Trincomalie and Batticaloa.....	1162	13	2
	<u>£9187</u>	<u>19</u>	<u>6</u>

Having thus enumerated the various sources from which the Dutch Government derived its income, I will now shew by the following Table, the total amounts of Income and Expenditure in the Colony during six years ending 1791-2.

TABLE C.

Abst. of the Col. income and Expen. dur- ing the six years 1791-2.	Expenditure.			Revenue.			Excess of Expenditure.		
In the years.	£	s.	d.	£	s.	d.	£	s.	d.
1786-7 - - - -	58066	10	0	30066	4	0	28000	6	0
1787-8 - - - -	63534	16	0	31147	2	0	32387	14	0
1788-9 - - - -	68952	9	0	31504	4	0	37448	5	0
1789-90 - - - -	57716	17	0	33934	1	0	23782	16	0
1790-1 - - - -	63461	6	0	37099	19	0	26361	7	0
1791-2 - - - -	72006	18	0	36158	2	0	35848	16	0
£ - -	383738	16	0	199909	12	0	183829	4	0

Here we see a balance of 86,500 in favor of the Colony which materially alters the position of the Island accounts, even if we allow a good deal for inaccuracies in detail, &c.

One more Table completes this paper, shewing the various heads of Expenditure in the several Collectorates during 1791-2, and which will give a tolerably accurate idea of the same during a series of years, except when hostilities were being carried on against the Kandyan or other neighbours, when of course the war expenses were considerably augmented.

TABLE E.
Shewing the Expenditure of the Colony in the several Collectorates.

	Colombo and Calpenny.		Jaffnapatam and Manaar.		Galle and Matura.		Trincomalie and Batticaloa.		Tutcoreen &c.	
	£	s. d.	£	s. d.	£	s. d.	£	s. d.	£	s. d.
Rations Ordinary	3987	8 0	953	0 0	1379	12 0	1070	13 0	236	5 0
Charges Ordinary	4264	1 0	909	19 0	775	11 0	1034	12 0	181	1 0
Charges Extraor- dinary	1067	12 0	582	14 0	647	5 0	4106	14 0	429	12 0
Buildings, Repairs and Fortifications	1923	14 0	700	2 0	310	4 0	1237	14 0	134	9 0
Hospitals	444	15 0	79	1 0	434	18 0	85	4 0	14	6 0
Charges on Ship- ments	2497	13 0	502	4 0	2243	18 0	428	14 0	214	2 0
Account of condem- nation, confisc. & Interest	211	2 0	0	0 0	72	15 0	—	—	—	—
Pay of Europeans, &c.	8359	7 0	1707	10 0	1605	18 0	2216	6 0	—	—
Pay of Native Ser- vants	10127	6 0	145	7 0	184	0 0	83	15 0	128	0 0
Account of Pre- sents	13	13 0	0	12 0	0	0 0	2	5 0	42	16 0
Account of War Expenses	2233	17 0	—	—	—	—	—	—	—	—
£—	35130	8 0	5580	9 0	7654	1 0	10265	17 0	1380	11 0

From this it will be seen that the excess of Expenditure during 6 years varied from £23,782 to £37,448, giving an average deficiency of £30,638. By this mode of keeping the accounts the whole of the profits made on the shipments of Cinnamon &c., to Europe were lost sight of, although in the Expenditure had been included the cost of keeping up the various plantations, salaries of officers supervising, and even cost of shipping. The real Income of the Colony may be seen by another Table for the same year.

TABLE D.
Dr. ——— *The Island of Ceylon* ——— 1791—2 ——— Cr.

	£ s. d.		£ s. d.
To the Excess of disbursements for Expenses on the Island beyond the receipts of Revenue &c for the year paid into the Treasury in Ceylon 179½	35,848 14 0	By the produce in Holland of 5000 bales Cinnamon shipped from Ceylon at 4 dollars per lb. or Rds. 320 per bale	120,000 0 0
To amount of salaries of servants residing in Ceylon but paid in Europe (not included above) ...	1,947 2 0	By the profit on merchandize to the amount of 200,000 Rds. negotiated on Ceylon and sent thence to Europe, Batavia, and the Cape, Estimated at 80 per cent.....	12,000 0 0
To freight of 3 ships of 800 tons each at 120 guilda per ton £10,909 19s. 0d.			132,000 0 0
From which must be deducted two charges already brought to account viz :—		Deduct the charges on the other side	45,490 11 0
Advances to seamen in Ceylon £618 2s. 0d.			
Do. ... for Expenses of Ships £2,597 2s. 0d.—£3,211 4s. 0d.	7,694 15 0		
£...	45,490 11 0	Balance in favor of Ceylon £...	86,509 9 0

*List of Books in the Pali and Singhalese Languages.—By
the Rev. R. S. HARDY. (Read 26th February, 1848.)*

1	අක්කර කොසලෙ	Akkharakósellé	Pali
2	අකාරදිය	Akárádiya	
3	අනොත්තර සකිය	Angottara-sangiya	Pali
4	අනොත්තර අටුවාව	Angottara-atuwáwa	do.
5	අනොත්තර විකාව	Angottara-tikáwa	do.
6	අත්තකථාවංශ	Attangaluwansé	do.
7	අභිකථා වනනා	Atthakathá-wannaná	do.
8	අත්ථසාලිනි අටුවාව	Atthasálini-atuwáwa	do.
9	අනභිරතී ජාතක	Anabhiratí-játaké	Pali, Sing.
10	අනාගත වංශ	Anágata wangsé	
11	අනුරුධ සතක	Anorudha sataké	
12	අපදනේ	Apadánay	
13	අපදන අටුවාව	Apadána atuwáwa	
14	අබ්බුතධම්ම	Abbhutadamma	
15	අභිධම්මය	Abhidarmmaya	
16	අභිධම්ම විකාව	Abhidarmma tikáwa	
17	අභිධම්ම මූලවිකාව	Abhidarmma mûla tikáwa	
18	අභිධම්මාවතාර	Abhidarmmáwatárey	
19	අභිධම්ම මාත්‍රුකාව	Abhidarmma mátrukáwa	
20	අභිධම්මානි සංග්‍රහ	Abhidarmmata sangrahey	
21	අභිනව මාධවේ	Abhinawa madhawé	
22	අභිසංඛාරි අලංකාර	Abisambodhi-alangkáre	
23	අමරසිංහ	Amarasinghé	
24	අමරසිංහ සන්නේ	Amarasingha-sanné	
25	අමරසේ	Amárasé	
26	අමාවතුර	Amáwatura	
27	අඛවිදමන	Ambawidamana	
28	අරිස්ස සතක	Arishta-sataké	
29	අවමාද රත්නමාල	Awawadaratna-málé	
30	අකිකත පද	Akhyáta-padé	
31	අකිකත වරනාභිල	Akhyatawaranangilla	
32	අකිකත රූපමාලාව	Akhyátarupamáláwa	
33	අභිමාල	Andimále	
34	ඉන්ද්‍රිය යමක	Indriya-yamaké	
35	ඉතිවුත්තක	Itiwuttaké	
36	ඊශ්වරමාල	Iswar-málé	
37	උදක	Udáné	
38	උදකඅටුවාව	Udána-atuwáwa	
39	උපසංගි සන්නේ	Upasarga-sanné	
40	උපසංගි ජසාලංකාර	Upásakajanalangkáré	

41	එළුනිහඩුව	Elu-nighanduwa	
42	එළුවකරණ සන්න	Elu-wyákarana-sanné	
43	එකාදස නිපාත	Ekádasanipátá	
44	කංඛාවිතරණ	Kangkháwitarané	
45	කංඛාවිතරණ විකාව	Kangkhwitarana-tikáwa	
46	කඩායන	Kadáyane	
47	කඩාසක ප්‍රකරණ	Kacháyana-prakarané	Pali
48	කඩායන හෙද	Kacháyana-bhéde	do.
49	කඩායන හෙදවිකාව	Kachayana-bhéda-tikáwa	do.
50	කඩායන හෙදවර්ණනාව	Kacháyana-bhéda-warnanáwa	do.
51	කඩායන චන්ද්‍රනාව	Kacháyana-wánnanáwa	do.
52	කඩායන සාර	Kacháyana-sáre	do.
53	කඩායන සාරවිකාව	Kacháyana-sára-tikáwa	do.
54	කථාවස්තු	Katháwastuwa	
55	කථාවස්තු අටුවාව	Katháwastu-atuwáwa	
56	කථාවස්තු ප්‍රකරණ	Katháwastu-prakarané	
57	කන්ධාල ජනක	Kandahála-játaké	
58	කම්මවාස පොත	Karmawákya-pota	
59	කවිනානිසංග	Kathinánisangsé	
60	කනෙහාරං කතාව	Kannorang-katháwa	
61	කයවිරත ගාතාපොත	Kayawirati-gáthá-pota	
62	කයවිරතී ගාතාසන්න	Kayawirati-gáthá-sanné	
63	කරණද	Karanáde	
64	කල්‍යානිප්‍රකරණ	Kalyáni-prakarané	
65	කවිසිඵල	Kawsilumina	
66	කවිමිනිකොඩල	Kawminikondala	
67	කවිමිනිමල්ල	Kawminimaldama	
68	කවිමිනිමල්ලවපද	Kawminimal-gatapadé	
69	කස්සපසිංහනාදසූත්‍ර	Kassapasinghanádasutré	
70	කහකුරු එසෙයුස	Kahakurulusandésé	
71	කාරකපුත්තමජ්ඣ	Kárapuspamanjariya	
72	කාලවිධාන	Kálawidháne	
73	කාව්‍යසෙකර	Káwyasékara	
74	කාව්‍යමුක්තාහාර	Káwyamuktáharé	
75	කාව්‍යමල්ල	Káwyamaldama	
76	කාව්‍යදිපන	Káwyadipané	
77	කාවේරිපටුන	Káwéripatuné	
78	කුදුගොත්සව	Kudugot-sangiya	
79	කුදුසික	Kudusika	
80	කුඩාරූපසිද්ධිය	Kudárúpa-sidhiya	
81	කුම්මාසපිඬුතක	Kummásapindi-játaké	
82	කුසජනක	Kusa-játaké	
83	කොඩමාල	Kondamálé	
84	කොඩුල්ලසෙයුස	Kowul-sandésé	

85	කොසල ඩිඩ්වන්තාව	Kosalabimba-warnnanāwa
86	ඔද්දකපාඨේ	Khuddakapāthé
87	ඔද්දකපාඨ අටුවාව	Khuddakapatha-atuwāwa
88	ගංගාරොහණ	Gangārohané
89	ගනදෙව්හැල	Ganadewihālla
90	ගන්ධප්පාඨේ	Gandhattapāṭey
91	ගමන්වළකු	Gamanchakré
92	ගාර්ග්වසංහිතාව	Gārgawasanghitāwa
93	ගිරිසන්දේශය	Girāsandésé
94	ගිහිවිනේ	Gihiwiné
95	ගුණපාඨේ	Gunapāthé
96	ගුණදෙස්සංගුහෙ	Gunados-sangrahé
97	ගුත්තිලත්තක	Guttila-jātaké
98	ගෘතපදසන්නෙ	Gætapada-sanné
99	ග්‍රහවළලු	Grahawalalla ¹
100	ගෙබින්සාස්ත්‍ර	Gebin-sastré
101	චක්කවෘල්ලදීපනිය	Chakkawāladipaniya
102	චරියාපිටකේ	Chariyā-pitaka
103	චරියාපිටකඅටුවාව	Chariyā-pitaka-atuwāwa
104	චන්ද්‍රාභරණ	Chandrābharene
105	චින්තාමනිසන්නෙ	Chintamān-sanne
106	චූලකම්මවිහංගසූත්‍ර	Chūlakarama-wighanga-sūtre
107	චූලනිද්දේශය	Chūla-niddese
108	චූලසද්දනිතිය	Chūlasadda-nītiya
109	චූලසිඬාන්තෙ	Chūlasidhānte
110	ජනවංශය	Janawanse
111	ජතනිභරණ	Jatakībharene
112	ජතකපොත්වහන්සේ	Jataka-pot-wahane
113	ජතක අටුවාව	Jataka-atuwāwa
114	ජතකපෙල	Jatakapela
115	ජතකපෙල සන්නෙ	Jatakapela-sanné
116	ජතකපඬිය	Jataka-padiya
117	ජිනචරිතෙ	Jinacharité
118	ජිනාලංකාරේ	Jinālangkārē
119	භත්තුසාරෙ	Tantrasāre
120	ත්‍රිංසත් බ්‍රහ්මජාලෙ	Tringsatbhaishajānge
121	තෙල්කඨාර ගාථාසන්නෙ	Telkathāra-gāthā-saune
122	ථූපවංශය	Thūpawangse
123	ථේරගාථා	Thera-gāthā
124	ථේරගාථා අටුවාව	Thera-gāthā-atuwāwa
125	ථේරිගාථා	Therī-gāthā
126	තේරිගාථා අටුවාව	Theri-gāthā-atuwāwa
127	දන්තවිනේ	Dankantine
128	දඩ්‍යලංකාරෙ	Dadyālangkare

129 දඩ්බරණ්ණ	Dandumarane
130 දම්පියාව	Dampiyāwa
131 දම්පියා අටුවාව	Dampiyā-atuwāwa
132 දම්පියා සන්න	Dampiyā-sanne
133 දම්සක්පාවතුන් සූත්‍රය	Damsakpæwatun-sūtraya
134 දම්සක්පාවතුන් සූත්‍රසන්න	Damsakpæwatun-sutre sanne
135 දලද්වි.සෙ	Daladāwangse
136 දසරුජරණී	Dasarājadharme
137 දසනිපාතව නිපාත	Dasanipāta-warnnanāwa
138 දහම්සරණ පොත	Dahamsarana-pota
139 දික්සගිය	Diksangiya
140 දික්සගි අටුවාව	Diksangī-atuwāwa
141 දික්සගිවිකාව	Diksangitikāwa
142 දිනාවරියාව	Dinachariyāwa
143 දියලවුල් සඳෙණේ	Diyasawul-sandese
144 දිපවංසෙ	Dipawangse
145 දිසකොසල භතක	Dighakosala-jātake
146 දුකෙලි කථාව	Dūkelī-kathāwa
147 දෙවල නිසඬුව	Demala-nighanduwa
148 දෙවදත්ත කථාව	Dewadatta-kathāwa
149 දෙවධම්ම භතක	Dewadharma-jātake
150 දෙවඳු කාමධෙණුව	Daiwagnyakāmadhenuwa
151 දෙවඳු බුධධම්මක	Daiwagnyamukhamandane
152 ධම්මසෙගි පුකරණේ	Dammasangani-prakarane
153 ධනිවත්තර නිසඬුව	Dhanwantari-nighanduwa
154 ධාතුච්ඡත	Dhātu-wibhange
155 ධාතුච්ඡත අටුවාව	Dhātu-wibhanga-atuwāwa
156 ධාතුපාඨ	Dhātu-pāthe
157 ධාතුපාඨ සන්න	Dhātu-patha-sanne
158 ධාතුමජ්ඣෙ	Dhātu-manjuse
159 ධාතුච්ඡත නිපාත	Dhatuwibhawanawa
160 නන්දියලෙලකථාව	Nandiyawelanda-kathawa
161 නම්පොත	Nam-pota
162 නරේන්ද්‍ර පවනිය	Narendrapawaniya
163 නවපට්ඨ සංග්‍රහ	Nawapatala-sangrahe
164 නවරත්න	Nawaratne
165 නවකුසලනික	Nawaguna-sanne
166 නවලොකොත්තර සංග්‍රහ	Nawalokottara-sangrahe
167 නාමරූප මාලාව	Namarūpamalawa
168 නාමරූප පරිච්ඡේද	Namarupaparicchede
169 නාමවර නාමල	Namawaranagilla
170 නාමාස්වක	Namashtake
171 නාමාවලිය	Namawaliya
172 නාර්යක	Narayane

173	නාමිකසුත්ත මංජරිය	Namikapuspa-manjariya
174	නිකාය සංග්‍රහය	Nikaya-sangrahe
175	නිසඬුව	Nighanduwa
176	නිසඬු සන්න	Nighandu-sanne
177	නිසඬු විකාව	Nighanu-tikawa
171	නිද්දෙස	Niddese
179	නිදනපාඨ	Nidana-pathe
180	නිපාත සන්න	Nipata-sanne
181	නිරුත්ති පිටක	Nirutti pitake
182	නිරුත්තිකාර මංජුස	Nirutti-sara-manjuse
183	නිලකොබො සද්දෙස	Nilakobo-sandese
184	නෙත්තිය	Nettiya
185	නෙත්තිවිකාව	Netti-tikawa
186	පච්චිකපාත	Pachiti-pota
187	පචපක්‍ෂ	Panchapakshe
188	පචකනිපාත	Panchaka-nipate
189	පචප්‍රකරණනම් අටුවාව	Panchaprakaranam-nam-atuwawa
190	පච්ඡායුධකතක	Hanchayudha-jatake
191	පචිකාව	Panchikawa
192	පටිසම්භිද මාග්ගී	Patisambhidanarge
123	පටිසම්භිදමාග්ගී අටුවාව	Patisambhidamarga-atuwawa
194	පටිසම්භිදව	Patisambhidawa
125	පදසාධක	Padasadhane
196	පදසාධකවිකාව	Padasadhana-tikawa
197	පදකොසල	Padakosalle
198	පදච්ඡිත්තපාඨ	Padachita-pathe
199	පදමානව ඡතක	Padamanawa-jataki
200	පතස	Patasa
201	පාඨාන	Patthane
202	පඨාන අටුවාව	Patthana-atuwawa
203	පපච්ඡදනි විකාව	Papanchasudani-tikawa
204	පරමාර්ථවිසතිය	Paramarthawingsatiya
205	පරමාර්ථචේතනිකානම් අටුවාව	Paramarthajotikanam-atuwawa
206	පරිච්ඡේද	Parichhede
207	පරිවාරපාඨ	Pariwara-pathe
208	පරිවිසරදෙස	Parawi-sangdese
209	පහායසුර	Pahagambura
210	පාඨිනාථව	Pandinaluwa
211	පාලකපාථව	Palangakathawa
212	පාලිමුත්ත කවික	Palimuttakawine
213	පාඨකා පොත	Parajika-pota
214	පාසාදිකා අටුවාව	Pasadika-atuwawa
215	පිසුම් අභිධාන	Piyum-abidane
216	පිරිවානාසන්න	Pariwana-sanne

217	පිරිනිවන් ජනක	Piriniwan-jātaké
218	පිලිකුල් සනෙහ	Pilikul-sané
219	පුග්ගලපානිකුත්ති	Puggalapannyattiya
220	පුජාවලිය	Pújāwaliya
221	ප්‍රත්‍යසතක	Pratyasataké
222	ප්‍රතිපත්ති සංග්‍රහප්‍රකරණ	Pratipattisangraha-prakarané
223	ප්‍රදීපිකාව	Pradipikāwa
224	ප්‍රයෝගසිද්ධිය	Prayógasidhiya
225	ප්‍රයෝගසිද්ධි සනෙහ	Prayógasidhi-sanné
226	ප්‍රයෝගසිද්ධි ගැටපද	Prayógasidhi-gætāpadé
227	ප්‍රශ්නසාර	Prāshnasaré
228	ප්‍රාතිහාර්‍ය්‍ය සතක	Pratiharyya-sataké
229	ප්‍රිතිවාක්‍ය	Pritiwākya
530	ප්‍රේතවස්තු	Pretawastuwa
231	බදම්නිත්‍රවන්තර්ව	Badamininuwannaluwa
232	බම්බාගෙ	Bambayágé
233	බලනසනෙහ	Balana-sanné
234	බලිසාන්තිවිධිය	Balisānti-widhiya
235	බාලපණ්ඩිතසූත්‍ර	Bālapandita-sūtré
236	බාලාවතාර	Bālāwāśātré
237	බාලාවතාරවිකාව	Bālāwatāra-tikāwa
238	බාලාවතාර සනෙහ	Bālāwatāra-sanné
239	බාලාවතාර ගැටපද	Bālāwatāra-gætāpadé
240	බාලාවතාර කුඩාසනෙහ	Bālāwatāra-kudā-sanné
241	බාලාවබෝධන	Bālāwabóddhanā
342	බාලාවබෝධන සනෙහ	Bālāwabóddhana-sanné
243	බාලපබෝධන	Bālappabodhané
244	බාහතේ	Bāhaté
245	බුත්සරණ	Butsrana
246	බුදුගුණ අලංකාර	Buduguna-alangkáré
247	බුධගර්ජනාව	Budhagarjanāwa
248	බුධවංශ	Budhawangsé
249	බුධ්‍රිවංශ අටුවාව	Budhawangsa-atuwāwa
250	බෝධිවංශ	Bodhiwangsé
251	බෝධිසතක	Bowdha-sātaké
252	බ්‍රහ්මජාල-ස්තරා	Brahmajāla-stūraya
253	බ්‍රහ්මජාල සනෙහ	Brahmajālo-sanné
254	භූරිදත්ත ජනක	Bhūridatta-jātaké
255	භෞසද්‍ය කල්ප	Bhaisadyakalpé
256	භෞසද්‍ය මංජුස	Bhaisadya-manjusé
257	මකරවජේ	Makaradwajé
258	මංගල්‍යාර්ථ දීපන	Mangalārthadipané
259	මගුලකුන	Magul-lakuna
260	මගුලකුනු සනෙහ	Magul-lakunu-sannó

261	මසමානවක කථාව	Masamānawaka-kathāwa
262	මදුරුර්ථ දීපනිය	Madhurarthadīpaniya
263	මංජුසේ	Manjusē
364	මඩුපුර	Mandupurē
265	මනචොර ජනක	Manichōra-jātakē
266	මනොරථපුරනී අටුවාව	Manorathapurani-atuwāwa
267	මදුරුර්ථ විලාසිනිය	Madhurāsthāwilāsiniya
268	මයුරසන්දේස	Mayura-sandésē
269	මරාපද්දම	Marā-ipadduma
270	මහමංසෙ	Mahawangasē
271	මහවග	Mahawaga
272	මහකන්හ ජනක	Mahakanha-jātakē
273	මහජනකජනක	Mahājanaka-jātakē
274	මහාමාධ්ව නිධාන	Mahamādhawa-nidhānē
275	මහානිද්දේස	Mahāniddesē
276	මහාපරිවාර අභිකථාව	Mahapariwāra atthakatāwa
277	මහා භිනික්මන	Mahābhinikmana
278	මහාපට්ඨාන සූත්‍ර	Mahāpattāna sūtrē
279	මහාසද්දනිනිය	Mahāsaddanitiya
280	මහාසිධ්ධන්ත කොමුදිය	Mahāsiddhānta kowmudiya
281	මහාපද්ම ජනක	Mahāpaduma jātakē
282	මිලිඤ්ජුජේ	Milinda prashnē
283	මිලිඤ්ජුජන සන්න	Milinda prashna sannē
284	මුථ සික	Mulusika
285	මැදුන්සෙය	Mædun sangiya
286	මැදුන්සෙ අටුවාව	Mæduna sangi atuwāwa
287	යමකපාඨ	Yamaka pāt-hē
288	යහන්හැල	Yahan hælla
289	යාදිනි පොත	Yādini pota
290	යොගදුර්ජේ	Yogadārane
291	යොගපිටක	Yogapitakē
292	යොගරත්නාකර	Yogarātñākārē
293	යොගසතක	Yogasatakē
294	යොගාභේ	Yogārtē
295	රසුමංසෙ	Rasuwangasē
296	රත්නසාර	Ratnasārē
297	රත්නාවලිය	Ratanāwāliya
298	රත්නාකර	Ratñākārē
299	රතීරගමල	Ratirāgamalē
300	රතීරත්න අලංකාර	Ratiratna alangkārē
301	රතපාල සූත්‍ර	Ratapāla sūtrē
302	රතපාලසූත්‍ර සන්න	Ratapāla-sutra--sannē
303	රසරත්නාකර	Rasaratñakare
304	රසවාහින	Rasawāhinē

Sans.
Pali

305	රාවන සංහාරය	Rāwanasanghāraya	Sans. Sing.
306	රාජරත්නාකර	Rājaratnākare	Sing.
307	රාජවලිය	Rājawaliya	do.
308	රුවන්මල් නිකුට්ට	Ruwanmal-nighanduwa	Sing.
309	රූපසිඬ්ඨිවිකාව	Rūpasidhi-tikhāwa	Pali
310	රූපසිඬ්ඨිවපදෙ	Rūpasidhi-gaetapadé	do.
311	රූපසිඬ්ඨි සන්න	Rūpasidhi-sanné	do. Sing.
312	ලිච්ඡවිකාර්ථ	Lichhawi-kathawa	Sans. Pali
313	ලියන සන්න	Liyana-sanné	Sing.
314	ලිනාර්ථය	Linārthaya	Pali
315	ලොකදීපසාර	Lōkadipasāre	do.
316	ලොකොපකාර	Pōkopakāre	Sing.
317	ලොවැඩ සංග්‍රහ	Lōwāda-sangrahe	do.
318	ලංකාවිස්තර	Lankā-wistaré	do.
319	වම්මක දීපනිපාඨ	Wachhakadipa-nipāthé	Pali
320	වම්මවෘත්ත විකාව	Wachhawāchhaka-tikāwa	do.
321	වජිරබුද්ධිවිකාව	Wajirabudhi-tikāwa	do.
322	වදන්කවි පොත	Wadan-kawipota	Sing.
323	වනවාස නිකුට්ට	Wawāsa-nighanduwa	Sans.
324	වනනන් කිස්දෙක	Wannan-tisdeka	Sans. Sing.
325	වංසදීපිකාව	Wangsadēpikāwa	Pali
326	වම්මිකසුත්‍ර	Wammika-sūtré	do.
327	වයන්තිමාල	Wayanti-mālé	Sing.
328	වරයෝගසාර	Warayoga-sāre	do.
329	වරනැගිල	Waranagilla	Pali do.
330	වරනම්හිර	Warahamihiré	Sans. do.
331	වලිනඛ	Walīnadé	Sing.
332	වාමකොපදෙස	Bāchakopadésé	Pali
333	වාමකොපදෙසවිකාව	Wāchakōpadésa-tikāwa	do.
334	වාසුදෙව නිකුට්ට	Wāsudewa-nighanduwa	Sans.
335	විකාරනපොත	Wikarana-pota	do.
336	විජම්ඨිවපොත	Wijampita-pota	do.
337	විදුරත්තක	Widhūra-jatake	Pali Sing.
338	විත්තිය	Wittiya	Sing.
339	විනයසංග්‍රහ	Winaya-sangrahe	Pali
340	විනයාර්ථදීපනිවිකාව	Winayārthadipani-tikāwa	do.
341	විනයවිනිශ්ච	Winaya-winihche	do.
342	විනයාලංකාර	Winayālangkāre	do.
343	විනයාර්ථ චන්ද්‍රස්	Winayārtha-manjusé	do.
344	විමතිවිනෝදන	Wimatiwinódane	do.
345	විමානවස්තු අටුවාව	Wimānawastu-atuwāwa	do.
346	විමානවස්තු ප්‍රකාරණ	Wimānawastu-prakarané	do.
347	විහඟ අටුවාව	Wibhanga-atuwāwa	do.
348	විහඟ	Wibhangé	do.

349	වියවගරත්තමාලෙ	Wiyawugaratnamálé	Sing.
350	වියොගමාලෙ	Wiyógamálé	do.
351	විසිතුරුකථාව	Wisitura-katháwa	do.
352	විසිතුරුකථාව		do.
353	විසාකාවත	Wisákháwata	do.
354	විසුඛිමායේ	Wisudhimargé	Pali
355	විසුඛිමායේවිකාව	Wisudhimarga-tikáwa	do.
356	විසුඛිමායේසනන	Wisudhimarga-sanned	Sing.
357	වේදවිනිස්වේ	Wédawinisché	Sans.
358	වේදපුල ප්‍රකරණේ	Wépulla-prakarané	Pali.
359	වේදබ්බ ජාතකේ	Wédabba-jataké	do. Sing.
360	වේසුමබ්බ	Wésimachhama	Sing.
361	වේවජයන්තේ	Waijayanté	Sans. Sing.
362	වේදකලංකාරේ	Waidyalángkáré	do. do.
363	විකසකාර සතකය	Wyásakára-sataké	do. do.
364	ව්‍රත්තමාලෙ	Wrattamálé	Pali
365	ව්‍රත්තමාල ආඛ්‍යව	Wrattamála-akhyáwa	Sans.
366	ව්‍රත්තරත්නාකාරේ	Wrattaratnákáré	do.
367	ව්‍රතෙතාදය	Wrattodaya	Pali
368	ස්‍රිනිවාසගජ්ජේ	Sriniwasa-gajjé	Saus.
369	ස්‍රිසධම්මවාද සංග්‍රහේ	Srisadharma-wáda-sangahá	Sing.
370	සංයුත්සංගිය	Sangyutsangiya	Pali
371	සංයුත්සංගිවිකාව	Sangyut-sangi-tikáwa	do.
372	සංයුත්සංගි අටුවාව	Sangut-sangi-atuwáwa	do.
373	සංචිකාලංකාරේ	Sangchikálangkáré	do.
374	සංකල්පිත්තරේ	Sakwalawistaré	Sing.
375	සකස්කඛ	Sakaskada	Sans. Sing.
376	සාගථාවරසංයුත් අටුවාව	Sagathawara-sangyut-atuwawá	Pail.
377	සද්දබින්දුව	Saddabinduwa	do.
378	සද්දවුත්තිවිකාව	Saddawutti-tikáwa	do.
379	සධම්මරත්නාකාරේ	Sadharmaratnákáré	Sing.
380	සධම්මසංග්‍රහේ	Sadhama-sangrahé	do.
381	සධම්මාලංකාරේ	Sadhamalángkare	do.
382	සධම්මානිසංග්‍රහේ	Sadharmáarth-sangrahé	do.
383	සධංගංචිඛිය	Sadangangwidhiya	Sans. Sing.
384	සත්පත්තිනි කථාව	Satpattini-kathawa	Sing.
385	සප්තසූරියෝද්ගමනේ	Saptasúryódygamané	Pali do.
386	සතස්සලාකේ	Sataslóké	Sans.
387	සතරකම්මකත්	Satarakmatahan	Pali Sing.
388	සතර බහවර අටුවාව	Satarabanawara-atuwáwa	Pali.
389	ස්තූතිපූජාව	Stútijáwa	do.

390	සතිපඨානසූත්‍ර	Satipatthāna-sutra	Pali
391	සතිපඨානසූත්‍ර සන්නෙ	Satipatthāna-sūtra-sanné	Pali Sing.
392	සන්ධිකප්පෙ	Sandhikappé	Pali
393	සන්ධිකප්ප අටුවාව	Sandhikappa-atuwāwa	do.
394	සන්ධි ජපවිග්‍රහපොත	Sandhikappawigraha-pota	do
395	සදකිදුරුජාතකෙ	Sandakinduru-jātaké	Pali Sing.
396	සබ්බුලාභතකෙ	Sambulā-jātaké	do. do.
397	සමන්තකුටි චණ්ණනාව	Samantakūta-wannanāwa	Pali.
398	සමන්තපාසාදිකා අටුවාව	Samantapāsādikā atuwāwa	do.
399	සමාසචක්‍රෙ	Samāsachakré	do.
400	සමාසචක්‍රසන්නෙ	Samāsachakra-sanné	Pali Sing.
401	සමමාන විනෝදකෙ	Sammóhāwinódané	Pali
402	සරසවතිය	Sara-swatya	Sans.
403	සරසවතියභූමි	Saraswati-nighanduwa	do.
404	සරසවතියානුම	Saraswati-dātuwa	do.
405	සලලවිධිය	Sallawidhia	do.
406	සසද්ධි	Sasadawa	Sing.
407	සාරත්ථපිපතිය	Sāratthadīpaniya	Pali
408	සාරසංග්‍රහෙ	Sāra-sangrahé	Sans. Sing.
409	සාරසංඝෙසෙ	Sara sangsépá	do. do.
410	සාරත්ථලිය	Sāráwaliya	do. do.
411	සාරත්ථමන්ජ්‍යා	Sārártha-manjusá	Sans.
412	සාරත්ථසංග්‍රහෙ	Sārártha-sangrahé	Sans. Pali Sing.
413	සාරද්ධිලකෙ	Saradā-tilaké	Sans.
414	සාරසංගිතාව	Sārasanghitawa	do.
415	සාමුද්‍රිකා ලක්ෂන	Sāmudrikā-lakshanaya	Sans. Sing.
416	සාලෙය්‍යසූත්‍ර සන්නෙ	Sāleyya-sūtra-sanné	Pali do.
417	සාලෙය්‍යසූත්‍ර චණ්ණනාව	Sāleyy-sūtrawarnanāwa	do. do.
418	සාරත්ථපකාසනිසංග්‍රහඅටුවාව	Sāratthappaksani-sangyut atuwāwa	Pali
419	සිංහබාහුඅස්න	Singhabāhu-asnna	Pali Sing.
420	සිංහවල්ලිකථාව	Singahawallikathāwa	do. do.
421	සික්ඛාපදෙවලාන්තරකෙ	Sikkhāpadewalanjané	Pali
422	සිද්ධත්සහති	Sidatsangarāwa	Sing.
423	සිධාන්තෙ	Sidhānté	Sans.
424	සිධාන්ත කොමුදිය	Sidhānta-kowmudiya	do.

425	සිඬිසාර	Sidhisáré	Sans.
426	සිඬොසඬෙ	Sidhowsadhé	do.
427	සිංගලොවාදසූත්‍ර	Singálowáda-sútré	Pali
428	සිංගලොවාදසූත්‍ර සන්නෙ	Singálowáda-sútre-sanné	Pali Sing.
429	සින්නමුත්තු කථාව	Sinnamuttu-katháwa	Sing.
430	සිරසපාදෙ	Sirasapáddé	do.
431	සිවිජතකෙ	Siwi-játaké	Pali Sing.
432	සිලපරිච්ඡේදෙ	Sila-paritchede	Sing.
433	සිසගාථා	Sisa-gáthá	Pali
434	සුවිරගමාලෙ	Suwirágamále	Sing.
435	සුතානුජතකෙ	Sutanu-játake	Pali Sing.
436	සුතසොමජතකෙ	Sutasoma-játaké	do. do.
437	සුභාසිතෙ	Subhasité	Sing.
438	සුබොධාලංකාරෙ	Subodhalangkáré	Pali Sing.
439	සුභසූත්‍ර	Subhásutre	Pali.
440	සුභවිධිරත්නමාලෙ	Subhawidhiratnamálé	Sing.
441	සුය්‍යසතකෙ	Súya-sataké	Sans.
442	සුසාරසංහවෙ	Susúrasangbhawé	do.
443	සුථි චග	Suluwaga	Pali
444	සුරනාමක	Suranámaka	
445	සූත්‍රනිපාතෙ	Sútra-nipáté	Pali
446	සූත්‍රනිපාත අටුවාව	Sutra-nipáta-atuwáwa	do.
447	සූත්‍රනිපාත සන්නෙ	Sutanipáta-sanné	Pali Sing.
448	සෙඬුකෙලිය	Sendu-keliya	Sing.
449	සෙලසූත්‍ර	Sela-sútré	Pali Sing.
450	සෙසෙබ්බමත්තෙ	Saibandha-mantré	Various
451	සොලකථාව	Soli-katháwa	Sing.
452	සොලොස්සවජනෙ	Solos-swapne	Pali Sing.
453	සැරවිධිය	Sœrawidhiya	Sans. Sing.
454	සැලලිහිනිසඤ්ඤෙ	Sœlalihini-sandésé	Sing.
455	සැවුල්සඤ්ඤෙ	Sœwul-sandésé	do.
456	සැසනවංශෙ	Sœsaná-wangse	Pali
457	සැසනාවතාරෙ	Sœsaná-wataré	do.
458	සැසවතනිසඬුව	Sœwata-nighanduwa	Sans.
459	ස්වප්නමාලෙ	Swapna-málé	do.
460	ස්වභාසාලංකාරෙ	Swabhasálangkáré	Sing.
461	හංසසඤ්ඤෙ	Hangsa-sandésé	do.
462	හිමාලවිජිතරෙ	Himála-wistaré	do.
463	හිරණ්‍යක	Hiranasika	do.
464	හොරහරණේ	Hórabharané	Sans. Sing.
465	හොරාමාලෙ	Hórámalé	do. do.
466	වදසතෙ	Dwádasángé	Pali
467	විකතිකවිනාශාව	Dwikatika-wannawáwa	do.

APPENDIX.

Third Anniversary Meeting of the Ceylon Branch of the Royal Asiatic Society, held 22nd April, 1848.

The Honble Mr. Justice Stark, Vice President, in the Chair.

The Secretary read a letter from the President of the Society, the Honorable Sir James Emerson Tennent, relative to the annual address.

Resolved.—That the President be respectfully requested to appoint a time, most convenient to himself, for delivering the annual address.

Moved by the Hon'ble Mr. Justice Stark.

Seconded by E. L. Layard, Esq.

That the Rev. Mr. Ondatjie of Matura, be elected a member of the Society.

Moved by the Rev. J. G. Macvicar, D. D.

Seconded by the Rev. A. Kessen, L. L. D.

That the Rev. Mr. Percival of Jaffna be elected a member of the Society.

Moved by the Rev. D. J. Gogerly.

Seconded by H. Bessel, Esq.

That the Rev. Mr. Dickson of Caltura be elected a member of the Society.

The following Resolutions were unanimously adopted:—

1st.—That the Anniversary Meeting of the Society be held for the future in the month of August.

2d.—That the following gentlemen compose the Meteorological Committee for the ensuing year:—the Rev. J. G. Macvicar, D. D., J. G. Davey Esq. M. D., J. Capper, Esq., and the Rev. A. Kessen L. L. D.

3d.—That no monthly Evening Meeting be held in February, March, April and May, and that the Committee of management prepare a course of subjects for discussion, during the remaining months of the year, and arrange the places of Meeting.

4th.—That the Honble Mr. Justice Stark,

The Rev. J. G. Macvicar D. D.,

The Rev. D. J. Gogerly,

The Rev. J. D. Palm, and the Secretary, form a Committee to prepare a Certificate of Membership.

5th.—That Copies of the Society's Journal be presented to each Library in Ceylon, and forwarded to various Literary Societies.

The Secretary then read the Report of the Committee of Management for the past year.

Report of the Committee of Management for 1847.

At the termination of another year of the Society's existence, your Committee is happy to be enabled to speak in very encouraging terms of its operations.

The fear that was entertained at the corresponding period of last year, that the removal of several Members from the Colony might impair the Society's usefulness, has not been realized, while the accession of eleven additional Members, residing in different parts of the Island, holds out a fair prospect of enlarged and successful labours. Indeed the wide sphere of its operations, deeply interesting to the Physiologist, the Naturalist, and the Antiquarian; the growing interest and confidence in its stability and usefulness, along with expressions of sympathy and co-operation by several kindred institutions, afford a reasonable presumption, that notwithstanding the unpromising results of several attempts to establish Literary and Scientific Associations in Ceylon, your Society is now based on a permanent foundation.

In accordance with a Resolution passed at the General Meeting of September 1847, a correspondence has been opened with the China Branch of the Royal Asiatic Society, which will very probably elicit interesting information respecting the character and influence of

Budhism in that extensive empire. This is a field of investigation which abundantly repays every effort to explore it ; and it must be gratifying to your Society that its proceedings in this department are likely to attract the attention of eminent scholars in the continents of Asia and Europe.

A correspondence has also been commenced with the Batavian Society of Arts and Sciences, and your Committee anticipates that the results will be mutually beneficial.

The following notice of papers which have been read at the General Meetings, during the year, shows the direction of the Society's operations,

The Mineralogy of Ceylon.

History of Jaffna from the earliest period to the conquest of the Island by the Dutch.

Manufacture of Salt by Solar Evaporation as practised in the Chilaw District.

Extracts from the Pansiya-panasjataka.

Notes on the Rise and Fall of the Calany ganga from 1844 till 1847.

Notes on the Rock-Inscriptions and Hot-Springs in Batticaloa District.

Notes on the Climate and Salubrity of Putlam.

The Revenue and expenditure of the Dutch Government in Ceylon, during the last years of its administration.

On some of the Coins, ancient and modern of Ceylon.

In addition to these, the Rev. R. S. Hardy has presented a Catalogue of Books in the Pali and other languages of Ceylon, and Simon Casie Chetty, Esq., a paper entitled "An Historical Poem of the Moors, in the Tamil Language," together with an Analysis of its Contents.

The Society's Museum has been increased by the following donations:—

1—A collection of Shells. 2—Specimen of Iron Ore from the Matura district. 3—Specimens of Copper and Lead Ores from New South

Wales. These are the more valuable from the fact, that a Member of your Society has been appointed by Government to report upon the Geology and Mineralogy of the Saffragam district, introductory perhaps to a more extended enquiry.

With a view to elicit information on the subject of Native Manufactures, so as to afford the means of promoting their improvement. a series of questions bearing on this branch of Industry, has been addressed to influential Gentlemen in different districts of the Island, and the Society will have accomplished much, if by means of such inquiries, the industrial prosperity and social well-being of the Native population be advanced.

The subject of Native Agriculture has lately been discussed at a Monthly Meeting of the Society, and probably before the return of another anniversary further information will be obtained.

Your Committee cannot but allude with satisfaction to the subject of the "Monthly Evening Meetings" held by the Society, for the purpose of conversation and discussion on topics connected with its labours. Although the nature of these Meetings preclude any Report being given of their progress, it is evident to your Committee, that they have a sensible influence on the prosperity of the Society, tending as they do, to the opening up of new subjects of inquiry, and generally imparting additional vigor to the efforts of its Members. With a view to render these Meetings of greater practical utility, your Committee beg to suggest, that, for the future, a course of subjects for discussion be prepared every six months, and circulated amongst the Members, so as to aid those who are disposed to prepare at leisure for entering on the topics. Under present arrangements, the shortness of the notice renders this impracticable; the time and place for the Meetings might remain for after adjustment.

Your Committee have much satisfaction in laying before you the Report of the Statistical Committee for the past year, and in doing so, express a hope that it will continue its labours with unremitting care, forming as they do, a most interesting branch of our inquiries.

No Report has been forwarded from the Meteorological Com-

mittee, but it may be observed that your Secretary has received from Captain Pickering, R. A., several volumes relating to magnetic observations made in Canada and elsewhere, to be availed of in the event of an Observatory being hereafter erected at Colombo. Of this there appears a probability at some future period.

The Treasurer's Statement is satisfactory.

	£	s.	d.
Balance from last year.....	8	19	11½
Receipts during the present year	41	12	6
	£50	12	5½
Expenditure during the year.....	34	5	7
Balance in Treasurer's hand at date	£16	6	10½

The payments include £1 1s., given to the Rev. Mr. Hardy to purchase books in England. We have also a sum of £10 in the hands of the Meteorological Committee, who have ordered instruments to that amount, but in procuring which there appears to be some delay.

In conclusion, whilst your Committee would invite a more general co-operation in the Society's proceedings, they cannot but anticipate a prosperous and useful career.

A. KESSEN, L.L.D.

Secretary.

Resolved 6th.—That the Report now read be received and adopted. The Secretary then read the Report of the Statistical Committee.

Report of the Statistical Committee of the Asiatic Society of Ceylon, for the year ending 29th February, 1848.

Your Committee dates its appointment from the end of the year 1846; but as it did not commence its labours until February 1847, the presenttime is really the termination of the first year of its operations. Conscious that where nothing had hitherto been done, too much must not at first be attempted, your Committee resolved at the commence-

ment of their office, to confine their enquiries to the vital and industrial statistics of the Island, leaving other subjects of research for a later period, and for other Committees.

In the month of February 1847, a letter was sent to the Honorable the Colonial Secretary, stating the object of the Committee's appointment, and requesting such assistance as the Government might be able to render us from the public Records in its possession, and at the same time the attention of the Government was especially directed towards the Population Returns of past years. In reply to this communication, the Colonial Secretary assured your Committee of the sense entertained by His Excellency the Governor of the importance of the enquiries contemplated, and of his desire to afford them every facility in his power. The statistical data however, to be found in the Records of Government, were said to be very meagre, whilst the Population Returns, the latest of which were for 1843, it was feared, had not been collected with the fidelity and industry which was necessary to give them value.

Your Committee was, in conclusion, requested to furnish such points of enquiry as they deemed of consequence, and these were promised to be furnished, as far as practicable, from the Records.

In compliance with this request, your Committee furnished a list of enquiries touching the Manufactures, Agricultures, Fisheries and Population of the Island, and although no reply has hitherto been received to this last communication, your Committee cannot but feel that some benefit has arisen from the correspondence.

The local Government having had its attention drawn to the scanty supply of facts connected with the progress and condition of the Colony, have seen the necessity which exists for obtaining more valuable data, and to this we may no doubt trace the Governor's Minute of 3rd December last, calling upon the Agents of Government in the several Provinces for quarterly reports on the condition of their districts. These returns, we anticipate, will lead to important results in connection with our inquiries.

The next step which your Committee took was to address Government on the subject of the Annual Returns of the Imports and

Exports of the Island, published in the *Government Gazette*, as sent in by the Officers of Customs. In this communication it was pointed out, that whilst the Quarterly Returns of the Imports and Exports were drawn up in reference to *quantities*, those for the entire year, were made up according to the *value* of the goods passing through the Custom House. This it was shown, might lead to much misconception on the part of any one wishing to draw conclusions from these Tables, for it was clear that articles subject to much fluctuation in value, the money amount for which they were entered at the Custom House could form no standard whereby to judge of the extent of the trade. This is especially the case in Cotton goods, and more recently we know how low Coffee has fallen in value. In addition to this, the Quarterly Returns were made out for the Port of Colombo only, whilst those for the year related to the whole Island; and moreover the confusion existing by classing Rice, Gram and other grains together, was pointed out. The result of this was that the Government intimated that a better arrangement should be made in future with reference to the Annual Customs Returns.

Your Committee have been also in correspondence with several gentlemen in various parts of the Island, from whom are expected some valuable contributions on statistical subjects.

A manuscript has been received from Mr. Taylor of Batticaloa on the Statistics of that District, which would have been printed amongst your Society's papers, but from the circumstance of the work having been previously communicated to the Statistical Society of London, by whom an abstract of it was printed. Your Committee would recommend that Mr. Taylor be requested to furnish data up to the present time, so as to enable the Society to make a fresh and improved digest of its contents which are highly interesting.

Your Committee cannot refrain from noticing amongst other occurrences bearing upon the subject of this Society, the appointment by the local Government of Dr. Gygax to the office of its Geologist and Mineralogist. It is mentioned here, because your Committee believe that it was the Society which first publicly directed the attention of the

Government to the total absence of all data connected with the resources and capabilities of the Colony.

The Society's Library has had some interesting additions made to it, in some Statistical works of value, amongst which may be instanced the Criminal Statistics of Bengal, and the Journal of the Royal Statistical Society of London.

In conclusion your Committee trust that each coming year may witness some accession of useful information to the Society, and that no difficulties or discouragements may check the labours of succeeding Committees, convinced, as they are, that the value of the data which may be collected in this Island, cannot well be over-estimated.

JOHN CAPPER,

Secretary of Statistical Committee.

Resolved 7th.—That the Report now read be received and adopted, that the thanks of the Meeting be presented to the Statistical Committee, and that the Gentlemen composing that Board be requested to continue in office another year.

8th.—That the thanks of the Meeting be presented to the Proprietors of the Journals which have inserted, free of expense to the Society, the notices of its Meetings and Proceedings during the year.

9th.—That the thanks of the Meeting be presented to the officers of the Society for their services during the past year.

10th.—That the following Gentlemen be the Officers of the Society during the ensuing year.

Patron.

The Right Honorable Lord VISCOUNT TORRINGTON

Vice Patrons.

The Hon'ble Sir A. OLIPHANT, *Chief Justice.*

The Right Rev. The Bishop of Colombo.

President.

The Hon'ble Sir J. EMERSON TENNENT.

Vice President.

The Hon'ble Mr. JUSTICE STARK.

Treasurer & Librarian.

J. CAPPER, Esq.

Secretary.

A. KESSEN, LL.D.

Committee.

Rev. J. G. MACVICAR, D. D.	J. SCOTT, Esq. M. D.
Rev. D. J. GOGERLY.	H. L. LAYARD, Esq.
Rev. J. D. PALM,	E. L. LAYARD, Esq.
J. G. DAVEY, Esq. M. D.	

The Treasurer and the Secretary, ex-officio.

A Statement of the Receipts and Disbursements of the Society was laid before the Meeting showing a balance, in the Treasurer's hands, of £16 6s. 10½d.

1848 31st March.	£	s.	d.	1847 March. By Balance in hands of the Treasurer at date.....	£	s.	d.
To amount paid for books bought in Ceylon..	6	1	6		8	19	11½
To amount paid for do. ordered from Calcutta	5	4	6				
To amount paid for bookbinding.....	1	12	6				
To amount of Richardson's bill for books from London.....	4	5	0				
To amount paid for Geological Journals...	1	6	6	1848. By amount received for entrance fees this year.....	4	17	6
To amount paid for Statistical Journals....	1	6	3				
To amount paid for an almirah.....	5	0	0				
To amount paid for wood cutter for a block.	1	0	0				
To amount paid Mr. Hardy on account of books to be purchased in England.	1	1	0	By amount of subscription this year.....	36	15	0
To amount paid for Society's peon for 13 months.....	3	18	0				
To amount paid for Postages and carriage of parcels.....	1	12	1				
To amount paid for sundry petty expenses ..	1	6	9	Colombo, 31st March, 1848.			
To amount paid for printing notices &c.....	0	12	6	E. E.			
	34	5	7	JOHN CAPPER,			
				Treasurer.			
Balance in Treasurer's hand.....	16	6	10½				
TOTAL...£	50	12	5½	TOTAL.....£	50	12	5½

BOOKS presented to the Ceylon Branch of the Royal Asiatic Society, during 1847.

Aristotelian Logic, by W. Knighton, 1 vol. *Presented by the Author.*
 Ceylon, Ribeyro's History of, Translated by George Lee, Esq., 1 vol.

Presented by the Librarian.

Persian Poems, 1 vol. *Presented by Dr. Gygax.*

Valenty'n's Voyages, 4 vols. *Presented by Dr. Gygax.*

List of Books, Pamphlets, &c. purchased by the Ceylon Branch of the Royal Asiatic Society, during 1847.

Asiatic Society of Bengal, Journal of	Parts. 12
Astronomy, Bentley's Historical Views of the Hindoo.....	Vol. 1
Bactrian Coins	Vol. 1
Bombay Branch of the Royal Asiatic Society, Journal of	Parts 4
Ceylon Almanacs from 1818	Vols. 20
Chinese Novels, by Davis	Vol. 1
Eastern Archipelago, Journal of	Nos. 12
Geological Society, Journal of	Parts 6
Hindoostan, Antient History of	Vols. 2
Hindoo Literature	Vol. 1
Metrology, Oriental	Vol. 1
Naga Tribes, History of	Vol. 1
Statistical Society, Journal of	Nos. 6
Trade, History of, in East and West Indies.....	Vols. 4

List of Members of the Ceylon Branch of the Royal Asiatic Society, for 1847.

Ackland, George	-	-	-	-	-	-	Colombo
Armitage, John	-	-	-	-	-	-	do.
Bailey, The Rev. J. B. H.	-	-	-	-	-	-	do.
Bessel, Hulme	-	-	-	-	-	-	do.
Bishop of Colombo, The Right Rev.	-	-	-	-	-	-	do.
Braybrooke, J. G. F.	-	-	-	-	-	-	do.
Brodie, A. O.	-	-	-	-	-	-	Putlam
Dalziel, John	-	-	-	-	-	-	Colombo
Dawson, Robert	-	-	-	-	-	-	do.
Davey, J. G.	-	-	-	-	-	-	do.
Davies, The Rev. A.	-	-	-	-	-	-	do.
Gardner, George	-	-	-	-	-	-	Peradenia
Grace, A.	-	-	-	-	-	-	Galle
Green, William	-	-	-	-	-	-	Colombo
Green, George	-	-	-	-	-	-	do.
Hardy, The Rev. R. S.	-	-	-	-	-	-	Negombo
Gogerly, The Rev. D. J.	-	-	-	-	-	-	Colombo
Kessen, The Rev. Dr.	-	-	-	-	-	-	do.
Layard, Edgar L.	-	-	-	-	-	-	do.
Layard, Henry L.	-	-	-	-	-	-	do.
Lister, Samuel	-	-	-	-	-	-	do.
Livera, F. de	-	-	-	-	-	-	Matura
MacCarthy, The Hon'ble C. J.	-	-	-	-	-	-	Colombo
Macvicar, The Rev. Dr.	-	-	-	-	-	-	do.
Misso, Dr.	-	-	-	-	-	-	do.
Mooyaart, J. N.	-	-	-	-	-	-	Galle
Murdoch, J.	-	-	-	-	-	-	Kandy
Nelson, J. B.	-	-	-	-	-	-	Colombo
Palm, The Rev. J. D.	-	-	-	-	-	-	do.
Stark, The Hon'ble Mr.	-	-	-	-	-	-	do.

Selby, The Hon'ble Mr.	-	-	-	-	-	-	Colombo
Steuart, George	-	-	-	-	-	-	do.
Scott, J., M. D.	-	-	-	-	-	-	do.
Tytler, R. B.	-	-	-	-	-	-	Kandy
Templeton, Robert, M. D.	-	-	-	-	-	-	Colombo
Tennent, The Hon'ble Sir James Emerson	-	-	-	-	-	-	do.
Torrington, His Excellency Viscount	-	-	-	-	-	-	do.
Willisford, F.	-	-	-	-	-	-	do.

Members of the Meteorological Committee.

The Rev. Dr. Macvicar.

J. G. Davey, M. D.

J. Thwaites, M. D.

John Capper, *Honorary Secretary.*

Members of the Statistical Committee.

The Hon'ble Mr. Justice Stark.

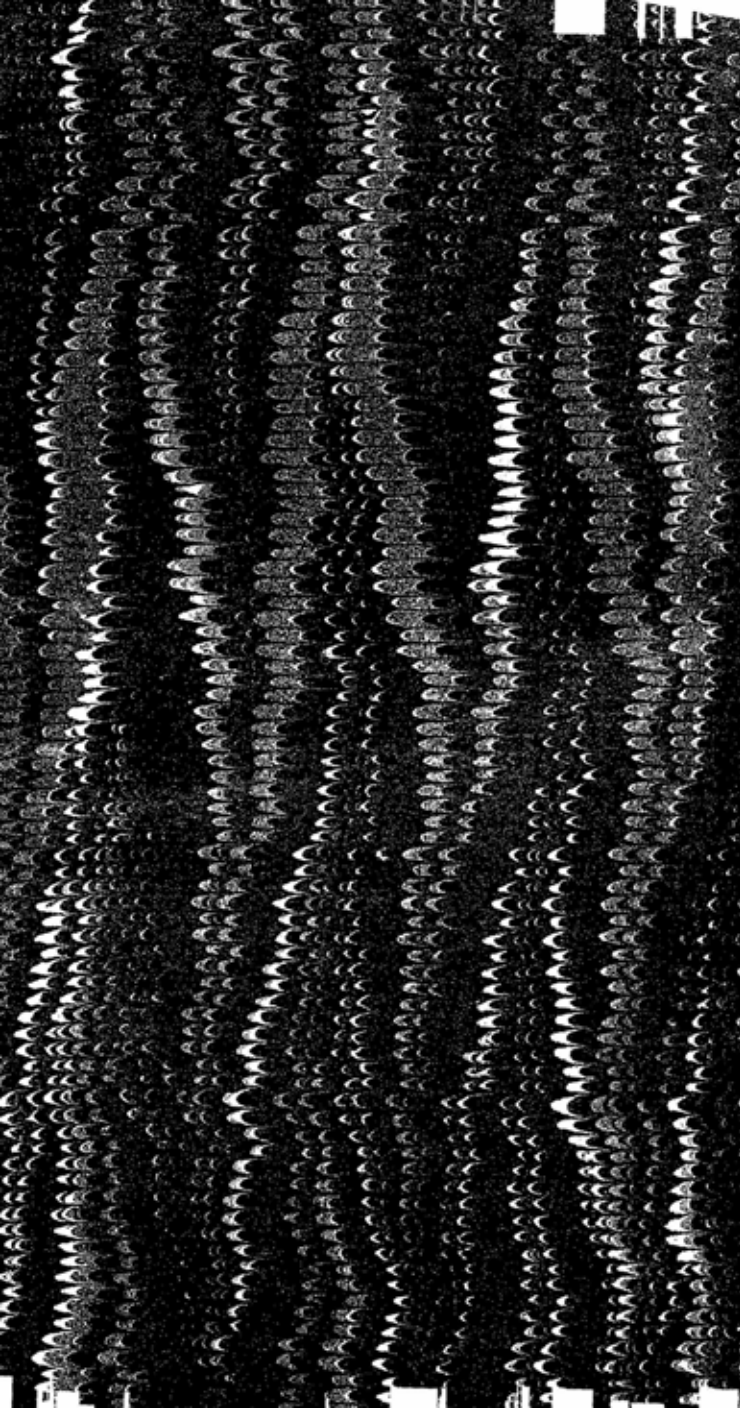
The Rev. J. D. Palm.

J. Armitage, Esq.

The Hon'ble H. C. Selby, Esq.

F. Willisford, Esq., M. D.

John Capper, Esq., *Honorary Secretary.*



"A book that is shut is but a block"

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